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MINUTES

OF THE

FIFTH SESSION

OF THE

LEWIS' FORK ASSOCIATION.

CONVENED AT

ZION HILL MEETING HOUSE,

WILKES COUNTY, N. C.

October 2, 1840, and days following:

SALEM:

PRINTED BY BLUM & SON.

1840.

MINUTES.

1. The introductory sermon was delivered according to appointment, by Elder Philip Powell, from Heb. 13 ch. 1st verse.

2. Received letters from 15 churches, and enrolled the names of their delegates.

3. Elected Elder S. Ferguson, *Moderator*, and R. L. Steele, *Clerk*.

4. On motion invited correspondents to a seat with us; and the following were received, viz: From the Mountain Association, Elders Tobias Long, Solomon Stamper and Brazilla McBride, with a letter and minutes; from Brier Creek, Elder Jesse Adams and Stokes Brooks, with a letter and minutes; from Catawba, Elder Thomas Carlton, with minutes.

5. Received Abington Church into our union.

6. Appointed John Carlton to write to Catawba Association; Larkin Shepherd to the Mountain; and R. L. Steele to the Brier Creek.

7. Appointed brethren Jordan Ashley, Wm. Bradley and Larkin Shepherd, with the Moderator, Clerk, and corresponding messengers, a Committee of Arrangement.

8. On motion, appointed one delegate of each church, to appoint brethren to occupy the stand on to-morrow.

9. On motion invited transient preachers to a seat with us. Elder Joseph Harrison accepted the invitation.

10. Adjourned until to-morrow 10 o'clock. Prayer by Elder Wm. D. Holder.

OCTOBER 3rd. Met according to adjournment. Prayer by the Moderator.

1. The Committee of Arrangement reported, and was discharged.

2. Corresponding messengers to the sister Associations, reported and were discharged.

3. Appointed Wm. Cottrell and Isaac Sherril a Committee of Finance, who reported the contributions of the Churches for the present year amounts to $23 77½. The following allowances were made: for printing minutes $13 00; Clerk's compensation $2 00; and divided the balance among corresponding messengers.

4. Called on the treasurer, who reported satisfactorily.

5. Directed the Clerk to have 400 copies of these minutes struck.

6. Appointed one delegate from each section of the Association, to appoint Union Meetings, and to attach newly constituted churches to the different sections; who reported the arrangement of the several sections of the Associations at present as follows, (viz:) first section is composed of King's Creek, Head of the Yadkin, Elk, and Abington; second section, Lower Creek, Union, Dover and Antioch; third

61554

section, Little River, Zion Hill, New Salem and Macedonia; fourth section, Beaver Creek, Lewis' Fork, New Hope and Readies River; and appointed Union Meetings at the following times and places:

1st, At Union, to commence on Friday before the first Saturday in April next; Jordan Ashley, Smith Ferguson, William Church and James Vannoy to attend.

2nd, Little River, commencing Friday before the first Saturday in August; Philip Powell, C. Livingston and Wm. D. Holder, to attend.

3rd, At Abingdon, on Friday before the fourth Saturday in August; Joseph Harrison, B. Beach, C. Livingston and William Brown, to attend.

7. Took up the query from Elk Creek Church: "Is it right to receive a person who has been excluded from another church, without a written recommendation?

Ans. No. Without first using necessary endeavors to give satisfaction, or placed in a situation that intelligence cannot be had from the church which they were excluded from.

8. Appointed correspondents to the sister Associations, as follows: To the Catawba, Elders C. Livingston and William Brown; to the Mountain, Elders Jordan Ashley, William Church, C. Livingston and S. Ferguson; to Brier Creek, Elders William D. Holder, B. Beach, S. Ferguson and William Church.

9. Appointed our next Association to be held at New Hope Meeting House, Wilkes County, N. C., commencing on Friday before the first Sabbath in October 1841, twelve miles north-west of Wilkesboro.'

10. Called on Elder Ferguson for the circular epistle, which was read and received.

11. Appointed Elder Joseph Harrison to write a circular for next year, and choose his own subject.

12. Appointed Elder J. Vannoy to preach the introductory sermon; C. Livingston his alternate.

13. Appointed T. Long, J. Harrison, T. Carlton and J. Ashley, to preach on the Sabbath.

Resolved, That the thanks of this Association be tendered to the inhabitants of this vicinity, for the very kind manner in which we have been entertained, during the present session.

Adjourned to the time and place above mentioned. Prayer by Tobias Long.

S. FERGUSON, *Moderator.*

R. L. Steele, *Clerk.*

State of the Churches.

CHURCHES.	DELEGATES.	Baptized.....	Rec. by letter	Restored.....	Dismissed.....	Excommun'd.	Deceased.....	Total.....	Saturdays.....	Contributions
King's Creek,	B. Beach, W. Bradley, T. Carlton,		2	2	1	3		109	4	$2 00
Yadkin,	D Coffee, W. Cottrell, - -	3	9					36		1 00
Readies River,	Larkin Shepherd, V. Wyatt,	3		5				30	3	1 25
Lower Creek,	P. Powel, Isaac Sherrill, -	10	2	1	7	1		59	2	2 00
Little River,	R. L. Steele, A. Brown, T. Watts,	11	2	1	2	1	2	105	1	3 00
Union,	A. West, C. Day, - - -	17	1		5			35	1	1 25
Zion Hill,	S. Ferguson, J.A. Howell, I. Presnell	2			2			54	2	1 50
Macedonia,	V. Teague, Wm. Pearce, -	5	3		2			25	4	72½
Beaver Creek,	T.Carlton, W.Brookshire, W Brown		5	1	2		2	74	3	2 00
New Salem,	L. Robins, J. Greer, J. Price,	1						20		50
New Hope,	J. Ashley, S. Eller. J. Vannoy,	1						31		1 50
Lewis Fork,	W. Fairchilds, W. Church, T. Land,	1	2		5	5	2	78		2 00
Antioch,	C. Baker, Elijah Teague, -	2	1		4	2		51		1 50
Dover,	W.D.Hold'r,C Livingst'n,S.Metlock		2		1	1		44	2	1 50
Elk,	P. Walsh, J Key, J. J. Keller,	2	2					19		75
Abington,	J F. McCall, Wm. Brazil, -							12		1 00
	Aggregate,	48	31	3	37	11	9	782		23 77½

Circular Letter.

Beloved Brethren: Permit us this year to address you with a short abstract, on the duties of church members towards their pastors, and secondly towards each other.

Ministers of the Gospel in a subordinate sense are ambassadors for Christ, and are to be received in a way that corresponds with the Word of God. Whoever slights or neglects them, in the discharge of their official duties disobeys their divine master; those that entertain low thoughts of their pastoral office, and speak slightly of their ministers, and endeavor to lessen that reverence, which for their work's sake and on their master's behalf, they are entitled, not only despise them, but him that sent them: "Remember them that have the rule over you," said Paul to the Hebrews, 13 c. 7 v. "Submit yourselves, for they watch for your souls," verse 17. These are inspired injunctions, and enjoin obedience on christian churches to their pastors; the authority of pastors, however, is not legislative, but declarative and executive. Those persons who seem desirous to strip their pastors of all just elevation, cannot expect to derive much benefit from their labors. Church members should treat their pastors with honor and esteem.—"Let the Elders that rule well be accounted worthy of double honor." 1 Tim. 5 ch. 17 v. "Know them that have the rule over you, and esteem them very highly, in love for their work's sake."—Thes. 5. 11 12. Love is the most inventive passion of the heart, and will find many opportunities for displaying its power. Where a minister is esteemed and loved there will be the greatest deference for his opinions and attention to his comfort. Attendance on their ministration, is a duty church members owe their pastors. Church members ought to pray for their pastors. How often did the great apostle repeat this sentence: "Brethren, pray for us." If this illustrious man needed the prayer of christians, how much more so do the ordinary ministers of the gospel!" Little do our churches know the magnitude of their trials. Their office is no bed of down or roses; far, very far from it. Cares of oppressive weight, labor of a mental kind too strong for the power of the mind to sustain, fall to their lot.

Church members ought to have a tender regard for their pastor's reputation; they should always be alive to the importance of defending their character; they should never hear him spoken of with undeserved reproach, without repelling the shafts of calumny. Church members ought to be liberal towards the support of their pastors. "Let him that is taught in the word, communicate to him that teacheth in all good things."—Gal. 6, 6. Who goeth a warfare at any time at his own charges? even so hath the Lord ordained, that they who preach

the gospel, should live of the gospel.—Cor. 9. 7 to 14. A minister is under obligation to provide for his own house; and if he is not assisted by his flock, he must have recourse to the labor of his hands. It is to the endless reproach of some churches, that, although possessed of ability, deal out but a wretched pittance for the support of their ministers. Let all christians, therefore, consider what is a just reward for the labors of a man who is devoting his life to the cause of christianity.

Let it not be thought that what is given to a minister is a charitable donation. It is the payment of a just debt, and cannot honestly be withheld. Let all spurn the degrading idea that they are supported by alms! they are not pensioners upon mere bounty; their appeal is to justice; and if their claim be denied on that ground, delicacy prevents them from pleading before any other tribunal.

Secondly, the duty of church members towards each other, seems to include love as the cardinal virtue; it is enforced by our Lord as the law of his kingdom: "This is my commandment, that you love one another as I have loved you."—John 12, 15. This injunction is denominated the new commandment; hence it would seem natural that love should be the law which regulates conduct towards each other. The apostles echoed the language of their master, and enjoined the churches they had planted to love one another. In the purest ages of the church, this virtue shone so brightly in the character of its members, as to become a proverb among surrounding pagans: "See how these christians love one another." Love to our brethren will lead us to bear one anothers burdens. Forbearance is a great part of love: In a christian church we may expect to find a diversity of character and temper. In such cases forbearance is essential to peace and harmony; the strong must bear with the infirmities of the weak. In many persons there will be found some things, which, although they do not effect the sincerity of their religion, considerably diminish its lustre. Some have a forward and obtrusive manner; others a talkative; others indulge a complaining disposition; others are abrupt in their address. These, and many more, are the spots of God's children. Now, here is room for the exercise of love; these are the cases in which we are to employ that charity which covereth all things.

Church members should cultivate peace, one with another; "keep the unity of the spirit in the bonds of peace."—Eph. 4, 3. "Be of one mind, live in peace."—Cor. 3, 11. "Follow after the things that make for peace."—Rom. 14, 19. To the preservation of peace a right treatment of offences is necessary; we should never suffer ourselves to be offended until we are sure that offence was intended. When we have received an injury which is too serious to be passed over, we should neither brood over it in silence, nor communicate it to any person, but go to the offender himself, and state to him our views of his conduct, in private. This is clearly enjoined by our divine Lord.—See Matth. 18 chap. 15 verse. Many persons lock up the injury in their

own breast, and instead of going to their offending brother, dwell upon his conduct in silence, until their minds are come to the conclusion to separate themselves forever from his or her society. From that hour, they neither speak to him or her, nor think well of them, but treat them as an alien from their hearts. This is not religion.—Others, when they have received an offence set off to some friend, perhaps to more than one, to tell how they have been treated! We ought to go at once to the offender before a syllable has passed our lips to a third person, and we should close our ears against the complaints of any person, before he has told the offender himself. Others, when they have received a supposed offence, will endeavor to gain information from others, in order, as they think, to conduct the affair with prudence. No; go to him at once, and alone. This is the commandment of scripture. If the offender should refuse to acknowledge his fault, then take a witness or two, which is our next step. We should be careful to select men of discretion, who will act as mediators, not as partizans; we should be cautious not to exact irrationable concessions; to convince, not to degrade, is the object we are to seek. When suitable acknowledgments are made, the act of forgiveness is no longer optional with us. The last step is to bring the offender before the church. Every effort ought to be made, before it be brought to be investigated by the church at large; if every trivial disagreement be laid before the church, it will soon become a court of common pleas, and have its time consumed in adjusting matters which it ought never to have heard. When any offence has been removed, it should never be adverted to in future; other feuds may arise, but the old one is buried; if the peace of the church be preserved, the members watch against and repress a tattling disposition; we should never seem pleased with the tales of newsmongers; our smiles is their reward; if there were no listeners there would be no reporters. Besides these things, there are duties which members owe to the church in its collective capacity; they are bound to attend all the meetings of the church, unless providentially prevented.

Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you.

S. FERGUSON, *Moderator.*

R. L. STEELE, *Clerk.*

MINUTES

OF THE

NINTH SESSION

OF THE

Lewis Fork Association,

CONVENED AT

Little River Meeting-House,

WILKES COUNTY, N. C.

Friday, October 4th, 1844, and days following.

BLUM & SON,
BOOK AND JOB PRINTERS,
SALEM, N. C.
1844.

MINUTES.

1. The introductory sermon was delivered, according to appointment, by Elder Wm. D. Holder, from the Prophesics of Jeremiah, 21st chapter and 22nd verse.

2. Received letters from 17 churches, and enrolled the names of their delegates.

3. Elected Elder SMITH FURGESON, *Moderator*, and R. L. STEELE, *Clerk*.

4. On motion, invited correspondents to a seat with us, when the following were received: From the Catawba association, Elders Thomas Carlton and Thomas Crag, with a letter and a parcel of minutes; from the Brier Creek, Elder Wm. Goforth and brother Wm. Hines, with a letter and minutes; from the Mountain, Elders Solomon Stamper and Jordan Ashly, with a letter and minutes; from the Three Forks, Elder Jacob Faw, with a letter and a parcel of minutes.

5. Appointed Larkin Shepherd to write to the Mountain Association, Wm. Bradly to the Catawba, James Vanoy to the Brier Creek, and Wm. Church to the Three Forks.

6. Appointed Elders Philip Powell, James Vanoy, Wm. Church, and the Moderator and Clerk, with the corresponding messengers, a Committee of Arrangement, to whom all papers are referred.

7. Appointed the delegates of Little River Church a committee to appoint preachers to preach on to-morrow, who reported Elders James Vanoy, Wm. Church, Solomon Stamper and Jacob Faw.

8. On motion, adjourned until to-morrow, 10 o'clock. Prayer by Elder Solomon Stamper.

SATURDAY, OCTOBER 5th.

Met according to adjournment. Prayer by the Moderator.

1. The Committee of Arrangement reported and was discharged.

2. Appointed Daniel Coffee, Wm. Brookshire and E. S. Moore, a Committee of Finance, who report as follows: Received in church contributions $19 03¾; received from the former treasurer $4 00; and made the following allowances: for printing minutes $12 00; Clerk's compensation $2 50;

and divided the balance among correspondents as follows: Elders Smith Furgeson $3 56, Wm. Church $2 88, James Vanoy $2 10. The committee was discharged.

3. Took up the letter from the Mountain Association, when the following resolution was adopted:

Resolved, That we write a friendly letter to said Association and the Brier Creek Association, informing them that we drop correspondence with both of them, in consequence of difficulties existing between them, until these difficulties are removed.

4. Appointed Thomas Isbell, Thomas Carlton and Thomas Land, a committee to appoint Union meetings, who report, 1st at Rocky Spring, to commence on Friday before the second Lord's-Day in April, 1845; Elders Smith Furgeson and C. Livingston, with their pastor, to attend. 2nd, at the Head of the Yadkin, to commence on Friday before the 4th Saturday in May, 1845; Elders Smith Furgeson, James Vanoy and Wm. Goforth, with their pastor, to attend. 3d, at King's Creek, to commence on Friday before the 4th Saturday in July, 1845; Elders Wm. Church and James Vanoy, with their pastor, to attend. 4th, at Zion Hill, to commence on Friday before the 2nd Saturday in August, 1845; Elders Philip Powell and Joseph Harrison, with their pastor, to attend.

5. Took up the query from Head of the Yadkin church: Is it in gospel order for our church to move out of its bounds into the bounds of another church, without their consent, and seat and receive members in the bounds of another association?

Answer. We do not think it consistent, and would advise, if any have done so, to do so no more, but keep the unity of the spirit in the bonds of peace.

6. Took up the query from Abington: Is washing feet a church ordinance? and if it is when complied with?

Answer. Let those practice it that wish it; and those who do not, omit it, and bear and forbear with each other.

7. Appointed correspondents as follows: To the Catawba Association, Elders Philip Powel and Wm. D. Holder; to the Three Forks, Elders James Vanoy, Joseph Harrison and Larkin Shepherd; to the Mountain, Elders Wm. Church and Wm. B. Brown; to the Brier Creek, Elders Smith Furgeson and Wm. B. Brown.

8. Called on correspondents to the sister associations, who reported and were discharged.

9. Directed the Clerk to have 400 copies of these minutes printed and distribute them as usual.

61554

10. Called on Elder Wm. D. Holder for the Circular Letter, which was read and received, and ordered to be attached to the minutes.

11. Appointed Elder Wm. B. Brown to write a Cicular Letter for next year, and choose his subject.

12. Appointed our next association to be held at Reddics River Meeting-House, Wilkes County, N. C., 13 miles North West of Wilkesborough, to commence on Friday before the 1st Lords-Day in October, 1845.

13. Appointed Wm. Church to preach the introductory sermon.—Elder Wm. B. Brown his alternate.

14. Appointed Elders Joseph Harrison, Wm. Goforth, Thomas Carlton and Jordan Ashly to occupy the stand on the Lord's-Day.

Resolved, That the thanks of this body be tendered to the inhabitants of this vicinity, for the very kind manner we have been entertained during this session.

Adjourned until time and place appointed.

SMITH FURGESON, *Moderator*.

R. L. STEELE, *Clerk*.

Circular.

Dear Brethren:

In compliance with your request, we now take our pen in hand in order to give you a circular, and have chosen for a subject *the duty of churches and presbyteries in forwarding men in the ministry*, as it is a matter of considerable weight, and on which great good or evil depends; and as we have no case or individual in view to throw our remarks at, we proceed to make a few brief remarks without any expectation or the least design of injuring the feelings of any of our brethren, as we have every reason to believe that it is the main door by which the enemy creeps in and takes the advantage of the children of God.

Now we address ourselves, in the first place, to the churches of our union, and to as many children of God, as this circular may reach: We fear that churches are many times too hasty & inconsiderate, and act in view of the letter, the spirit being out of sight, and are too much taken with the external qualities of men, while the principle of true gospel ministers is quite neglected. For instance, if the promising son of a noble minister, in high standing, sets out on preaching, we fear that he is too often viewed, by the weaker ones, to be a Peter or a Paul, before he understands the nature of the gospel ministry, as if it was something handed from the father to the son in a traditional manner: be careful, brethren, recollecting that the sons of a righteous Aaron, for offering strange fire upon the altar, were consumed before the Lord; and the wicked sons of a righteous Eli were slain in battle; also the sons of a faithful Samuel took bribes, perverting judgment, and were rejected by the people, bringing shame upon their righteous father and causing distress and confusion throughout the nation. Therefore be careful and try to act faithfully and with an eye single to the glory of God and the good of the people: for see, only see what stumbling blocks the errors of teachers and ministers are to the world of mankind! We advise you to try their doctrine thus, saith the Lord: The great criterion by which all good men are willing to be governed, also as a tree is to be known by its fruit, particularly notice their private walk: for some men appear to preach with great power, at a distance from home,

and were you acquainted with their private character at home, you would never invite them to a seat in the stand; and again, as the minister has oversight of the flock, examine well their gift of discipline, because some men seem to fill the stand and to handle a subject in a masterly manner, and yet they understand nothing of the management of a church; and when you see a man active in forwarding himself in ordination, and fails to accomplish it at home, thus becoming uneasy & beginning to go from place to place, preaching loudly to the people, and commending himself in each address, be careful, have your eyes open, and remember well the prohibition of the apostle: lay hands suddenly on no man; and also bear a good report of them that are without, keeping great things literally out of view, knowing that God chooses the foolish things of this world to confound the wise and bring the great to nought; and even if the wicked man's little son is found faithful, by no means slight him nor bear him down, remembering the youthful Josiah, the son of a wicked Amon, purging the house of God at eight years of age, and proving an ornament to his nation all his days. So when you find them to be workmen, who need not to be ashamed, rightly dividing the word of truth, earnestly contending for the faith, sound in docrine and skillful in discipline, you should set them forward; but the slippery, unfaithful, forward and false-hearted man, imposing upon the people, sliding from place to place, creeping into houses, and leading captive silly women laden with sins, having of men's persons in admiration, because of advantage, spreading of consternation in all their march,—sowing the seeds of discord among the brethren.--O! brethren, we charge you, for the good of the cause, to bar your doors against them, lest you bring a curse upon both church and people. But when you feel it to be your duty, (having taken heed to all these cautions) call upon men of sound judgment, that are most familiar with the aspirant, we think at least three in number, and we do believe that they must be somewhat acquainted with his power in the gospel before they can, in good sound faith, lay hands upon him; and also with his talent in discipline, because we do not believe that men unacquainted with his qualifications are the right ones to call upon; neither do we think that prudent men would act on such a case—and if they did, we do not think it would meet the approbation of the man himself, if he is a faithful servant.

We now make a few passing remarks to the presbytery: Be careful, brethren, that you fully ascertain the source from whence they bring their doctrine (from the sure fountain of eternal life,) and particularly notice the manner of the aspirant, considering whether he is anxious to be ordained, and entertains a high opinion of himself, or appears to be in any way exalted; pause awhile, be faithful and do not be afraid of hurting feelings: for it is better to hurt the feelings of a wicked man than a faithful brother. There are some men too forward and need to be held back (which causes us grief) while others seem to be backward and ought to be encouraged: then examine closely their views respecting the duty of overseers of the flock of God; you must try them, and if you find them to be fully faithful, set them forth with a most solemn charge concerning their duties, respecting themselves and the tender lambs of God. And, beloved brethren, act in the true fear of the Lord, as the heralds of salvation, taking the Word of God, which is the sword of the spirit, riding upon the white horse of the gospel, in the name of the great head of the church, the good shepherd and bishop of souls, having the weapons of the christian warfare, being girt about with truth, and your feet shod with the preparation of the gospel of peace, and for hope the helmet of salvation, ever aiming at the prize of the mark of high calling which is in Christ Jesus, waiting patiently for the crown that the Lord, the righteous Judge, shall give unto all that love his appearing. And may God bless you and be with you through your journey here, until life shall end. AMEN.

SMITH FURGESON, *Moderator.*

R. L. STEELE, *Clerk.*

CHURCHES.	COUNTIES	POST-OFFICES	PASTORS.	Ch Meetings	DELEGATES' NAMES.	Baptized	Rec by Letter	Restored	Excluded	Dismissed	Deceased	Total	Contributions
Little River	Wilkes	Bogle's Store	S. Furgeson	1	J. Davis, J. Robinett and R L Steele,		1			2		106	2 00
King's Creek	Caldwell	Elkesville	B. Beach	4	J Carlton, Wm. Bradley and T. Isbell,		1	1	2	3	5	93	1 50
Lewis Fork	Wilkes	Wilkesboro'	Wm Church		Wm Church, H. Linderman and T. Proffit,	1	1	1		5		56	1 26
Union	Caldwell	Deal's Mill	S. Furgeson		A. West and Wm. Shell,							30	82
New Hope	Wilkes	Church Store	J. Vanoy	4	S. Eller, J. Vanoy and G. McGlemry,							30	1 00
Stony Fork	Wilkes	Elkesville	Wm Brower	2	Thomas Land and Wyatt Carlton,	14	4			2		38	1 30
Beaver Creek	Wilkes	Elkesville	Wm Brown	3	Wm. Brown, T. Carlton and Wm Brookshire,		1			2		59	1 50
Lower Creek	Caldwell	Lenoir	P. Powell		P. Powell, Wm. D. Holder and J. Ludereth,	1			2	6	1	50	1 50
Reddies River	Wilkes	Church Store	J Vanoy	2	J. Vanoy, L Shepherd and V. Wyatt,					1		25	75
Macedonia	Iredell	James x roads	S. Furgeson		John Grider and Robert Smith,		1		1			33	1 00
Zion Hill	Wilkes	Wilkesboro'	S. Furgeson supply		S. Furgeson, J. Barnes and G. Walker,			1	2			49	137½
Abington	Caldwell	Harpers Store	C.Livingston		C. Livingston and J. F. McCall,	4	3					16	87½
Elk	Wilkes	Elkesville	Wm Church		John Keller and Thomas Kendall,		3					24	50
Dover	Caldwell	Little River	S. Furgeson	3	Wm Medlock, S. Medlock and H. Holsclaw,	1				3		41	65
Yadkin	Caldwell	Fort Defiance	J Harrison	4	J. Harrison, D. Coffy and Wm Cottrell,	4				1		49	1 00
Sardis	Caldwell		J. Harrison		David Brown,	3	3		1			27	1 00
Rocky Spring	Caldwell		J. Harrison	2	E S Moore, J E Barber and R H Mooay	5	2				1	21	1 00
						33	20	3	8	25	7	727	1003

MINUTES.

1st. The introductory sermon was delivered by Elder Wm. Church, from Acts 20th chapter, 28th verse.

2nd. Received letters from 17 churches, from which the annexed table was prepared.

3rd. Elected Elder Smith Forgeson, *Moderator*, and R. L. Steele, *Clerk*.

4th. On motion, the letter and messenger from Abington, was rejected.

5th. Received Bethany Church into our union.

6th. When, on motion, we received corresponding messengers as follows: From the *Three Fork* Association, Elders Richard Gentrey and Jacob Faw, with a letter and parcel of their minutes; from the *Catawba*, Elder Richard H. Carskaddon, with a letter and a parcel of their minutes.

7th. Received letters from the Brier Creek and Mountain Associations, which were referred to the Committee of Arrangement.

8th. Appointed R. H. Moody to write to the Three Fork Association; Larkin Shepherd to the Catawba; Wm Church to the Mountain; and Simion Eller to the Brier Creek.

9th. Appointed the delegates of the Reddies River Church, a committee to appoint preachers to occupy the stand on to-morrow: who report Elders J. Harrison, D. Senter, T. Long and S. P. Smith.

10th. Appointed Elders Wm. Church, James Vannoy and Wm. Bradly, with the Moderator and Clerk, and corresponding messengers, a Committee of Arrangement, to whom all papers are referred.

11th. Then adjourned until to-morrow 9 o'clock. Prayer by Elder Wm. Church.

SATURDAY, OCTOBER 4th.

Met according to adjournment. Prayer by the Moderator.

1st. The Committee of Arrangement reported and was discharged.

2nd. Took under consideration the letters from the Brier Creek and Mountain Associations, when the following Resolution was adopted :

Resolved, That we write friendly letters to said Associations, informing them that we do not feel to revive a correspondence with them, owing to the existing difficulties ; and we desire them to use further means to remove the difficulties.

3rd. Appointed John Barnes and Daniel Coffy, a Committee of Finance, who report the contributions of the churches to amount to - - - - - $19, 86

Received from the Treasurer - - 1,47

$21, 33

Placed in the hands of the Treasurer, $11 50 for printing the Minutes ; Allowed the Clerk for his services $2 50 ; and divided the balance among corresponding messengers.

4th. Appointed Elders James Vanoy, Smith Furgeson, Wm. Church, Wm. Goforth and Philip Powell, a committee to visit Abington Church, and examine the situation of the same, and report to the next Association.

5th. Appointed Union Meetings as follows: 1st, at Lewis Fork, to commence on Friday before the 1st Lord's Day in November next ; Elders James Vanoy and Wm. Goforth, with their pastor, to attend. 2nd, at New Hope, to commence on Friday before the 4th Saturday in July 1846 ; Elders Smith Furgeson and Wm. Church, with their pastor, to attend. 3rd at Macedonia, to commence on Friday before the 4th Saturday in August 1846 ; Elders Joseph Harrison and Wm. Goforth, with their pastor, to attend. 4th, at Elk, to commence on Friday before the 4th Saturday in November next; Elders Joseph Harrison and Wm. Brown, with their pastor, to attend.

6th. Called on corresponding messengers of last year, who reported satisfactorily.

7th. Appointed correspondents as follows: To the *Three Fork* Association, Elders James Vanoy, Smith Furgeson and Wm. Brown ; To the *Catawba*, Elders P. Powell and Wm Goforth ; to the *Mountain*, Elders James Vanoy and Wm. Church ; to the *Brier Creek*, Elders Smith Furgeson and Wm. Church.

8th. Called for the Circular Letter, which was ordered to be attached to these minutes.

9th. Appointed R. H. Moody to write a Circular Letter for next year.

10th. Directed the Clerk to have 400 copies of these Minutes printed.

11th. Appointed the next Association to be held at *King's Creek Meeting-House*, Caldwell County, N. C., 10 miles East from Lenoir, to commence on Friday before the 1st Lord's Day in October, 1846.

12th. Appointed Elder Wm. Brown to preach the introductory sermon; Wm. Goforth his alternate.

13th. Called for corresponding letters; which were read and received.

14th. Appointed Elders R. Gentrey, S. Furgeson, S. P. Smith and Wm. Goforth, to preach on Lord's Day.

Resolved, That we tender our thanks to the citizens of this vicinity, for their hospitality; and Elder J. Vanoy in particular, for the use of his house to hold the Association in.

Then adjourned to time and place appointed.

SMITH FURGESON, *Moderator.*

R. L. STEELE, *Clerk.*

Circular.

Dear Brethren:

We now call your attention to the subject of *Justice between man and man.* It is to render unto every one his due. And, in this general view, it may be called integrity, uprightness or righteousness. If we act justly towards God, we shall love and esteem him; above all things, we shall believe, obey and trust him, without reserve; and we shall adore and praise him according to his glorious perfection.

If we are just to our fellow men, we shall love them as ourselves; we shall sympathise with and help them in their wants and afflictions; we shall then abstain from injuring them in their persons, families, reputations or interests; we shall deal fairly, truly, candidly in all dealings and transactions of life; we shall perform to each other the honors in which they stand to us; and we shall do what we can and ought, to promote both their temporal and eternal welfare. If we are just to ourselves, we shall prefer our souls to our bodies, and the favor of God and eternal happiness, to all the alluring and deceitful offerings of sin. We shall be humble, patient, meek, modest, just, charitable, self-denied, and every thing else which we ought to be.

But as justice between man and man is that branch of equity which we are here to consider, it may be most beneficial to take a view of that excellent rule laid down by our Saviour in Matthew 7th chapter 12th verse: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." The measure of our acting towards others here proposed, is not what they actually do to us, but what we would they should do to us; yet this is the measure by which most men act towards their neighbors: they render evil for evil, railing for railing,—nor will they do good to those who will not do good to them.—Nay, many think themselves justified in cheating others, because they first cheated them. But this is private revenge, not equity. The gospel has taught us quite a different rule of acting, and denies to christians the right of private revenge, further than self-defence requires.—Luke 6: 31. "And as ye would that men should do to you, do ye also to them likewise." Romans 12: 19—21. It is not in all cases lawful to do unto others, what we would they should

MINUTES

OF THE

ELEVENTH ANNUAL MEETING

OF THE

LEWIS FORK BAPTIST ASSOCIATION,

CONVENED AT

KING'S CREEK MEETING-HOUSE,

CALDWELL COUNTY, N. C

October 2nd and 3rd, 1846.

SALEM:
PRINTED BY BLUM & SON.
1846.

MINUTES.

1st. The introductory sermon was delivered by Elder Wm. B. Brown, from Psalms, 46th chapter and 4th verse.

2d, Received letters from 18 churches, from which the annexed table was prepared.

3d. Elected Elder Smith Furgeson, *Moderator*, and R. L. Steele, *Clerk*:

4th. Invited corresponding messengers to a seat with us, when the following were received: From the Three Fork Association, Elders Joseph Harrison and David Cook, with a letter and parcel of their minutes; from the Mountain, a letter and parcel of their minutes, by the hands of Elders Tobias Long and John Owen, who were invited to seats with us, as transient preachers; the letter referred to the Committee of Arrangement; from the Brier Creek, a parcel of minutes, but no letter nor messengers.

5th. Appointed Elder Wm. Church to write to the Three Fork Association, and Daniel Coffy to the Catawba.

6th. Appointed the delegates of King's Creek Church a committee to appoint preachers to preach on to-morrow; who reported as follows: Elders David Cook, Tobias Long and Joseph Harrison.

7th. Received a letter from the rent of party of Abington Church, which was referred to the Committee of Arrangement.

8th. Appointed Elders James Vanoy, Wm. Church, Wm. Goforth, with the Moderator and Clerk and corresponding messengers, a Committee of Arrangement, to whom all papers are referred.

9th. Appointed Daniel Coffy, Philip Powel, John G. Bryant and Simon Eller, a committee to arrange the sections of this Association, who report as follows: 1st Section, King's Creek, Yadkin, Elk, Rocky Springs and Bethany. 2d, Lower Creek, Union, Antioch and Sardis. 3d, Little River, Zion Hill. Macedonia and Dover. 4th, Beaver Creek, Lewis Fork, Newhope, Reddies River and Stony Fork.

10th. On motion, adjourned until to-morrow 10 o'clock. Prayer by Elder Wm. Church.

OCTOBER 3d, 1846.

Met according to adjournment. Prayer by the Moderator.

1st. Invited transient preachers to a seat with us: when Elders Thomas Crag and Richard Carscaddon, accepted the invitation.

2d. The Committee of Arrangement reported and was discharged.

3d. Appointed John Barns and Thomas Carlton a Committee of Finance; who report the contributions of the churches amounted to $22 40. Received from the Treasurer $1 45. When the following allowance was made: for printing minutes $11 00; allowed the Clerk for his services $3 00; and distributed the balance among corresponding messengers.

4th. The Treasurer reported satisfactorily.

5th. Corresponding messengers reported, and were discharged.

6th. Appointed corresponding messengers: To the *Catawba* Association, Elders Wm. Goforth and R. H. Moody; to the *Three Forks*, Elders Wm. Church, Wm. Goforth and Smith Furgeson; to the *Mountain*, Elders Wm. Brown and R. H. Moody.

7th. Took up the letter from the Mountain Association, which was read and answered in a friendly manner.

8th. The committee appointed to visit Abington Church, made the following report: After a due examination into the state of the church, we find that thirteen of her members have become refractory and rent themselves off from the church in a disorderly manner, and declare an open unfellowship to the Lewis Fork Association, and all her proceedings, and members, and to her correspondence. The above members are as follows: Cornelius Livingston, Nancy Livingston, Elijah Moore, Nancy Moore, John Bryan, James F. McCall, Elizabeth McCall, Margaret Shell, Prescilla Rader, Sarah Clark, Celia Clark, Saphrona Poteet, and David (of color,) which leaves nine in number who stand firm in the faith of the gospel: which members we consider the true church; yet we think they are not capable of keeping house as a church: we therefore have dissolved them from a church, and gave each of them letters of recommendation to join any united Baptist Church, after the above decision. We then, on the authority of the Association, demanded C. Livingston's credentials, which he failed to surrender.

SMITH FURGESON,
WM. GOFORTH,
P. POWELL.

We, the Association, in addition to the above, as we understand that he is still preaching, therefore declare him in disorder.

9th. Took up the letter from the rent of party of Abington Church, which was read, and a committee consisting of Elders Wm. Church, Wm. Goforth, Philip Powel, Wm. Brown, John Carlton and the Moderator and Clerk, appointed to attend

at Abington Church, on Friday before the fourth Saturday in November next, and examine into the affairs of said party.

10th. Took up the query from King's Creek Church: Is it right for a preacher in good standing in the church, to publish appointments for another that is preaching in disorder?

Answer. No.

11th. Appointed Union Meetings as follows: first, at Little River, to commence on Friday before the 3d Saturday in November next; Elders Wm. Church, Wm. Goforth, Wm. Brown, R. H. Moody, P. Powell and J. Vanoy, with their pastor, to attend. Second, at the Yadkin, to commence on Friday before the 4th Sunday in May next; Elders James Vanoy, Wm. Church and Wm. Brown, with their pastor, to attend. Third, at Stony Fork, to commence on Friday before the 2d Saturday in August next; Elders James Vanoy, and Wm. Church, with their pastor, to attend. Fourth, at Beaver Creek, to commence on Friday before the 3d Saturday in September next; Elders P. Powell, James Vanoy and Wm. Goforth, with their pastor, to attend. Fifth, at Elk, to commence on Friday before the 1st Saturday in September next; Elders James Vanoy, Wm. Church, P. Powell and R. H. Moody, with their pastor, to attend. Sixth, at Lewis Fork, to commence on Friday before the 1st Saturday in August next; Elders S. Furgeson, J. Vanoy and Wm. Goforth, with their pastor, to attend. Seventh, at Reddies River, to commence on Friday before the 2d Saturday in May next; Elders S. Furgeson, P. Powell, R. H. Moody, Wm. Brown and Wm. Church, with their pastor, to attend. Eighth, at Bethany, to commence on Friday before the 3d Saturday in May next; Elders Wm. Church and Wm. Brown, with their pastor, to attend.

12th. Called for the Circular Letter, which was read and ordered to be attached to these minutes.

13th. Appointed Elder P. Powell to write a Circular Letter for next year.

14th. Appointed the Clerk to superintend the printing of the minutes.

15th. Appointed the next Association to be held with the Dover Church, Caldwell County, N. C., 15 miles East of Lenoir, to commence on Friday before the 1st Lord's Day in October, 1847.

16th. Appointed Elder Wm. Goforth to preach the introductory sermon; S. Furgeson, his alternate.

17th. Appointed Elders T. Crag, John Owen, James Vanoy and David Cook to preach on to-morrow.

Resolved, That the thanks of this body be tendered to the citizens of this vicinity for their hospitality to us during this meeting. Adjourned to time and place above stated.

Prayer by Elder James Vanoy.

SMITH FURGESON, *Moderator.*

R. L. STEELE, *Clerk.*

CIRCULAR LETTER.

BELOVED BRETHREN:

We now address you upon the subject of watchfulness and prayer; both of which are requisite, in order that the merits of the blood of Jesus Christ may be fully experienced in the forgiveness of sin; and as the errand of Jesus into the world was to seek and to save that which was lost, and to purchase full redemption for man by freely shedding his own blood, so it is reasonable to suppose that all who wish to be participants of the richness and fullness of his grace, and subjects of his merciful and glorious kingdom, must come to Him, and that upon the terms of his gospel. The gospel of Jesus Christ is good news, and of great utility to man, in acquainting him with the benefits of watchfulness and prayer; shewing the exceeding riches of his gracious kingdom, his almighty power to save, and his abundant mercy in the forgiveness of sin, in answer to prayer. There are also many profitable points of doctrine contained in the gospel; and if we could live according to the gospel in watchfulness, and receive blessings of God by prayer, we are made to believe that we should be the happiest people under heaven. Brethren, thus believing, how watchful ought we to be; yea, how prayerful should we be, in order that our souls might be blessed! The scriptures command us to watch and pray; and, when rightly considered, it is of the greatest importance that we should be obedient to the command: for much depends on the true christian's watchfulness and fervency in prayer. This is the way that the minister's labors are to be crowned with success; the way the deacons are to purchase to themselves a good degree and great boldness in the faith. In a word, this is the way we must all be found acceptable with God, patiently waiting for the coming of Jesus Christ our Lord, when we shall be blessed and receive an immortal crown, if we be found in watchfulness and prayer.

Jesus, a short time before he was put to death, gave his disciples the most solemn charge to watch and pray, that they might not enter into temptation. (Matth. 26th ch. 41st v.) He teaches his disciples how to pray; and he prayed also himself, leaving us an example of good things; also his disciples teach us to pray. Peter, in his First Epistle, 4th chapter and 7th verse, says: "The end of all things is at hand; be ye therefore sober, and watch unto prayer." And, says James, in his 5th ch. 14th and 15th verses: "Is any sick, let him send for the Elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James further exhorts us to confess our faults, one to another; and pray, one for another, that we may be healed. And in this brief and beautiful exhortation of James, we plainly understand that it is by prayer we are to come to God, and that the prayer of faith. For the Scriptures assure us, in Paul to the Hebrews, 11th chapter and 6th verse: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Which leads us to believe that the creature, through faith in God, pours out his soul in prayer to him, and receives Christ in the forgiveness of sin, which alone is calculated to make the soul happy, either in this life or that which is to come. St. Paul also says in Ephesians, 6th chapter, 18th verse, (after he gives a complete description of the armor of God,) "Take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints."

And prayer being so highly recommended, we therefore admonish our brethren, wherever this circular address may come, to pray without ceasing, lifting up holy hands to God in sincerity and truth; watching also that the name of our Lord may be glorified in all things: For behold how satan is going about like a roaring lion, seeking whom he may devour. O brethren! let us both watch and pray that he devour us not; let us pray that Jesus may help us to watch, and watch all our evil inclinations, with the deceitfulness of our own hearts, and of sin, together with the snares of satan, that we forget not to pray. Yea, let us watch for every duty, and strive to discharge them all, with an eye single to the glory of God.

O brethren! our sincere prayer is that these few simple remarks of ours upon the subject of watchfulness and prayer, may not be lost, but have a lasting impression and good effect upon us all. The subject is so copious and important that we are loth to leave it; but we will close our circular, hoping that our brethren will trace the subject still further than we have. And may God grant to be with us all, and bless us in all things, and finally save us through Christ our Lord. AMEN. Farewell.

SMITH FURGESON, *Moderator.*

R. L. STEELE, *Clerk.*

STATE OF THE CHURCHES.

CHURCHES.	COUNT'S	POST OFFICES.	PASTORS	Ch. Meetings	NAMES OF DELEGATES.	Baptized....	Rec. by letter	Restored....	Dismissed..	Excluded...	Deceased....	Total	Contributions $	Contributions C.
Little River	Wilkes	James x Roads	S.Furgeson	1	R. L. Steele, S. Harington, J.G.Bryan			1	8		1	96	2	00
King's Creek	Caldwell	Elkesville	S.Furgeson	4	J. Carlton, B. Bradly - -		1		1	2	1	85	1	47
Lower Creek.	Caldwell	Lenoir	W. Goforth	3	*P. Powel, W. Hays, J. Earnest	1			3			40	2	00
Union	Caldwell	Deal's Mill	W. Goforth	1	*Wm. Goforth, A. West, Wm. Shell,		2		1	1	2	29	1	47
New Hope	Wilkes	Church Store	W. Brown	4	S. Eller, James McNeal -							31	1	00
Lewis Fork	Wilkes	Wilkesboro'	W. Church	1	*Wm. Church, Wilson Fairchilds	1	1	2	8			64	1	25
Reddies River	Wilkes				*J. Vanoy, V. Wyatt - -	1	1					26	1	05
Macedonia	Iredell	James x Roads			J. Teague, Wm. Davis -				2			19	1	00
Beaver Creek	Wilkes	Elkesville	W B Brown	3	*Wm. Brown, T. Carlton, J. Brown				1			58	1	50
Zion Hill	Wilkes	Wilkesboro'	S. Furgeson	2	*S. Furgeson, J. Barnes, G. Walker	2	5		2		1	58	1	31
Stony Fork	Wilkes	Elkesville	W. Brown	2	Thomas Land, John Frost -	5	3		2	1		56	1	50
Elk	Wilkes	Elkesville	W. Brown	1	J. Keller, T. Kendal, E. K. Walsh	1						24		50
Dover	Caldwell	Little River	W. Goforth	2	H. Holsclaw, J. Isenhower, T. Reed					2		38	1	06
Yadkin	Caldwell	Fort Defiance	R H Moody	4	D. Coffy, C. Coffy, H. Curtis	7	5	1	7			46		51
Sardis	Caldwell	Lenoir	P. Powell	4	R. Freeman, W. Campbell, D. Brown		1					27	1	75
Rocky Spring	Caldwell	Collctsville	R H Moody		E. Chambers, Hiram Crisp,	1	4		1	1	1	31	1	00
Bethany	Caldwell	Lenoir	RH Moody		*R. H. Moody, J. Curtis, D. Harrison	2	4		2			17		51
Antioch	Caldwell	Little River	W. Goforth	4	E. Teague, J. Austin - -				7			30	1	01
						21	27	4	45	7	6	775	22	40

Those marked thus * are ordained preachers.

MINUTES

OF THE

TWELFTH ANNUAL SESSION

OF THE

LEWIS FORK BAPTIST ASSOCIATION,

CONVENED AT

DOVER MEETING-HOUSE,

ALEXANDER COUNTY, N. C.,

October 1st and 2d days, 1847.

1st. The introductory sermon was delivered, according to appointment, by Elder Wm. Goforth, from the 8th Psalm, 4th verse.

2nd. Received letters from 18 churches, from which the annexed table was prepared.

3rd. Organized the Association by appointing Elders Smith Furgeson, *Moderator*, and R. L. Steele, *Clerk*.

4th. Invited corresponding messengers to seats with us, when the following were received from the Three Fork Association: Elders Jacob Faw and Reuben P. Farthing, with a letter and parcel of minutes.

5th. Invited transient preachers to seats with us, when Elder Benjamin Beach accepted the invitation.

6th. Appointed Robert Powell to write to the Catawba Association, and Peter Eller to the Three Fork Association.

7th. Appointed Elders James Vanoy, Wm. Church, Philip Powell, with the Moderator and Clerk, a Committee of Arrangement, and invited corresponding messengers to sit with them.

8th. Appointed the delegates from Dover church, a committee to appoint preachers to occupy the stand on to-morrow, who report as follows: Jacob Faw, Reuben P. Farthing, Wm. Church and James Vanoy.

9th. Appointed John Barnes and Simeon Eller a Committee of Finance, who report that the church contributions amount to $29 22¾. Received from the Treasurer 85 cents; when the following allowances were made: for printing minutes $14 00; Clerk's compensation $3 00; and divided the ballance among correspondents.

10. Adjourned until to-morrow 9 o'clock. Prayer by Elder James Vanoy.

SATURDAY, OCTOBER 2nd.

Met according to adjournment. Prayer by the Moderator.

1st. Called on the Committee of Arrangement, who reported and was discharged.

2nd. Called on the committee appointed to visit the rent party of Abington Church, who made the following report :

Caldwell County, N. C., Nov. 27th and 28th, 1846.

In obedience to the order of the Lewis Fork Association, in session at King's Creek Meeting-House, on the 2nd and 3rd days of October last, we, the undersigned committee, met at Abington Meeting-House, and found a majority of the rent of members present. And after a full and proper examination into their conduct, we find them all in error; and on their conviction and proper acknowledgment of their wrong, and firm promise to do better for time to come, we, your committee, do therefore restore the said members again to the fellowship and union of the Association as a church, with all their privileges, where they were before they rent off from us. Done and signed by us the day and date above.

WM. GOFORTH,
WM. B. BROWN,
WM. CHURCH,
SMITH FURGESON,
ROBERT L. STEELE.

3rd. Received a letter and delegates from Abington Church.

4th. Received the Treasurer's Report, who reports 85 cents in his hands.

5th. Corresponding messengers reported and were discharged.

6th. Appointed Corresponding messengers as follows: To the Catawba Association, John Powell and Husten Holsclaw. To the Three Fork Association, Elders James Vanoy, Smith Furgeson, Wm. B. Brown and Wm. Goforth.

7th. Called on Elder Philip Powell for the Circular Letter, who failed to write.

8th. Appointed Robert L. Steele to write a circular letter for next year, and choose his subject.

9th. Appointed the Clerk to prepare the minutes for the press; and that he have 600 copies struck, and distribute as heretofore.

10th. Appointed Union Meetings as follows: first, at the Head of the Yadkin, to commence on Friday before the 2nd Saturday in November next; Elders James Vanoy, Wm. Brown, John Powell and R. L. Steele, with their pastor, to attend. Second, at Rocky Spring, to commence on Friday before the 1st Saturday in March next; Wm. B. Brown, R. H. Moody, John Powell, James J. Watts and R. L. Steele, to attend with their pastor. Third, at Abington, to commence on Friday before the 1st Saturday in April next; Wm. Goforth, John Powell, Husten Holsclaw and Jacob Crouch, with their pastor, to attend. Fourth, at Reddie's River, to commence on Friday before the 2nd Saturday in May next; Wm. B. Brown, R. H. Moody, Wm. Church, James J. Watts and R. L. Steele, with their pastor, to attend. Fifth, at Bethany, to commence on Friday before the 3rd Saturday in May next; Wm. B. Brown and James Vanoy, with their pastor, to attend. Sixth, at New Hope, to commence on Friday before the 4th Saturday in July next; James Vanoy, R. H. Moody, Wm. B. Brown, James J. Watts, John G. Bryan and R. L. Steele, with their pastor, to attend. Seventh, at Antioch, to commence on Friday before the 4th Saturday in July next; Benjamin Beach, Cornelius Livingston, John Powell and Husten Holsclaw, with their pastor, to attend. Eighth, at King's Creek, to commence on Friday before the 4th Saturday in August next; R. H. Moody, James J. Watts, and John G. Bryan, with their pastor, to attend. Ninth, at Elk, to commence on Friday before the 2nd Saturday in September next; Wm. Goforth, Wm. Brown, James J. Watts and John G. Bryan, with their pastor, to attend.

11th. Appointed the next Association to be held with the Lewis Fork Church, to commence on Friday before the 1st Lord's day in October, 1848, Wilkes County, 14 miles West of Wilkesboro.'

12th. Appointed Elder Smith Furgeson to preach the introductory sermon; R. H. Moody his alternate.

13th. Appointed Elders Jacob Faw, Reuben P. Farthing, James Vanoy and Smith Furgeson to preach on Lord's Day.

14th. The corresponding letters to the sister Associations were read and received.

Resolved, That the thanks of this Association be returned to the brethren and citizens of this vicinity, for their hospitality and kindness to us during our session.

SMITH FURGESON, *Moderator.*

R. L. Steele, *Clerk.*

STATE OF THE CHURCHES.

CHURCHES	COUNTIES.	POST OFFICES.	PASTORS	Ch Meetings	NAMES OF DELEGATES.	Baptized.....	Rec.by letter	Restored.....	Dismissed...	Excluded....	Deceased....	Total Numb.	Contributions
Little River	Alexander	James' ✕ Rds	S. Furgeson	1	Jas. J. Watts, W. Pool, R. L. Steele,	158	4	6	1	2	2	259	4 00
Macedonia	Alexander	James' ✕ Rds	W. Garner	4	John Grider, W. Pearce, W. Teague	59	1	2	2		1	76	1 10
King's Creek	Caldwell	Elkesvillo	S. Furgeson	4	Wm. Bradly, Eli Story, Jno. Carlton	32	2	3	3	1	2	116	2 00
Beaver Creek	Wilkes	Elkesville	W B. Brown	3	W. B. Brown, T. Carlton, Joel Brown	26					1	83	2 02½
Dover	Alexander	Little River	W. Goforth	2	Hust. Holsclaw, Jess. Reed. T. Reed	31	3	1	1	1	2	68	2 00
Zion Hill	Wilkes	Wilkesboro'	S. Furgeson	2	S. Furgeson, Jno. Barnes, Josh. Greer	58	1				2	114	2 06½
Antioch	Alexander	Little River	W. Goforth	4	Elij. Teague, Burt. Reed, Jas. Reed,	23	2		1		3	55	1 63¾
Yadkin	Caldwell	Fort Defiance	R H Moody	2	Dan. Coffy, Hez. Curtis, T. Roberson	5	1		1	1	2	48	1 25
Lewis Fork	Wilkes	Wilkesboro'	W. Church	1	W. Church, T. Proffit, W. Fairchilds	22	4		3		2	85	1 76½
New Hope	Wilkes	Church's Store	W. Church	4	Sim. Eller, Pet. Eller, Geo. McGlenry	8		2	1			40	1 25
Stony Fork	Wilkes	Elkesville	W. Church	2	Thomas Land, Wyatt Carlton	3	7	1	1		1	59	1 50
Sardis	Caldwell	Lenoir	P. Powell			2			1		1	27	75
Lower Creek	Caldwell	Lenoir	P. Powell	3	Phil. Powell, J. B. Powell, R. Powell	17	2		6			59	2 00
Union	Caldwell	Deal's Mills	S Furgeson	3	Wm. Goforth, A. West, A. B. Oxford	19	1	2	6			46	1 60
Rocky Spring	Caldwell	Lenoir	T Carleton	1	Elij. Chambers, Jo. Crisp, H. Crisp,					5		28	97½
Bethany	Caldwell		R H. Moody	3	R. H. Moody, Daniel Harrison	2	1		1	1		19	50
Reddies river	Wilkes	Church's Store	J. Vanoy	2	Jas. Vanoy, Vickry Wyatt, A. Daney	2	1					32	1 25
Elk	Wilkes	Elkesville	B. Beach	1	Thomas Kendall, Elbert K. Walsh	1	1			1		21	50
Abington	Caldwell	Lenoir	C Livingstn	1	C. Livingston, E.S. Moree, J F. McCall	3						18	1 96¼
					Total,	481	31	17	32	12	19	1286	$29 22

Union 87

MINUTES

OF THE

THIRTEENTH ANNUAL SESSION

OF THE

LEWIS FORK BAPTIST ASSOCIATION,

CONVENED AT

LEWIS FORK MEETING-HOUSE,

WILKES COUNTY, N. C.

September the 29th and 30th, 1848.

SALEM:
PRINTED BY BLUM & SON.
1848.

MINUTES.

1st. The introductory sermon was delivered according to appointment, by Elder Smith Furgeson, from 40th chapter of Isaiah and 31st verse.

2nd. Received letters from 18 churches and minuted the accounts transmitted.

3rd. Organized the Association by appointing Elder Smith Furgeson, *Moderator*, and R. L. Steele, *Clerk*.

4th. Invited corresponding messengers to seats with us, when the following were received: From the Three Fork Association, Elders B. McBride, Joseph Harrison, Richard Gentrey and Larkin Hodge, with a letter and parcel of minutes; from the Catawba, John Badget, with a letter, but no minutes.

5th. Opened a door for the reception of new churches: when Walnut Grove and Mount Gilead were received.

6th. Invited transient preachers to seats with us: when Elders Wm. Goforth and James J. Watts accepted the invitation.

7th. Appointed Wm. Bradly, James Vanoy and William Church, with the Moderator and Clerk, a Committee of Arrangement; and that corresponding messengers be invited to sit with them.

8th. Appointed the delegates of Lewis Fork Church, a Committee to appoint preachers to occupy the stand on to-morrow, who reported as follows: Elders B. McBride, William Goforth, Larkin Hodges and John G. Bryan.

9th. Appointed Peter Eller to write to the Three Fork Association, and R. H. Moody to the Catawba.

10th. Appointed John Barns and Philip Walsh, a Committee of Finance, who report as follows: Received from the churches $29 82½; from the Treasurer $6 90. When the following allowances were made: placed in the hands of the Clerk $30 00 for printing minutes and procuring a book and transcribing the proceedings of this Association from its formation; and divided the balance among the corresponding messengers, as follows: Elder Smith Furgeson $1 58½; Wm. Goforth $2 08½; Husten Holsclaw $1 46; John Powel $1 52½.

10th. Adjourned until to-morrow 10 o'clock. Prayer by Elder James Vanoy.

SATURDAY, SEPTEMBER 30th.

Met according to adjournment. Prayer by the Moderator.

1st. Called on the Committee of Arrangement, who reported and was discharged.

2nd. The Treasurer reported satisfactorily.

3rd. Corresponding messengers reported and were discharged.

4th. Appointed corresponding messengers as follows: To the Catawba Association, Elder R. H. Moody and Moses Smith. To the Three Fork Association, Elders Smith Furgeson, James Vanoy, Wm. Church, Wm. B. Brown, R. H. Moody, James J. Watts, John G. Bryan and R. L. Steele.

5th. Called for the Circular letter: which was read, and ordered to be attached to these minutes, with the author's name annexed.

6th. Appointed Peter Eller to write a circular for next year, and choose his own subject.

7th. Directed the Clerk to prepare the minutes for the press, and have eight hundred copies printed, and distribute them as usual.

8th. Appointed Union Meetings, as follows: 1st, at Beaver Creek, to commence on Friday before the third Saturday in November next; Elders J. Vanoy, Wm. Church, J. G. Bryan, J. J. Watts and R. L. Steele, with their pastor, to attend. 2nd, at Little River, to commence on Friday before the 1st Saturday in March, 1849; Elders James Vanoy, R. H. Moody, Wm. B. Brown, John H. Vanoy and James McNeal, with their pastor, to attend. 3rd, at Zion Hill, to commence on Friday before the 2nd Saturday in March, 1849; Elders James Vanoy, Wm. Church, R. H. Moody, Wm. B. Brown and Husten Holsclaw, with their pastor, to attend. 4th, at the Head of the Yadkin, to commence on Friday before the 2nd Saturday in May, 1849; Elders Smith Furgeson, James Vanoy, Wm. Church, Wm. B. Brown, Burton Bradly, John G. Bryan and R. L. Steele, with their pastor, to attend. 5th, at New Hope, to commence on Friday before the 4th Saturday in July, 1849; Elders Smith Furgeson, James Vanoy, Wm G. Brown, R. H. Moody, J. G. Bryan and R. L. Steele, with their pastor, to attend. 6th, at Reddies River, to commence on Friday before the 2nd Saturday in August, 1849; Elders Smith Furgeson, Wm. Church, J. W. Jones, J. G. Bryan, Wm. B. Brown, Anthony Lippard and James McNeal, with their pastor, to attend.

7th, at Lower Creek, to commence on Friday before the 2nd Saturday in July, 1849; Elders R. H Moody, J. W. Jones, Burton Bradly, James Vanoy and R. L. Steele, with their pastor, to attend. 8th, at Stony Fork, to commence on Friday before the 2nd Saturday in September, 1849; Elders James Vanoy, Wm. B. Brown and J. G. Bryan, with their pastor, to attend.

9th. Directed the Clerk to procure a suitable book, and transcribe the proceedings of this Association from its formation up to this time

10th. Appointed R. H. Moody to preach the introductory sermon next year; and R. L. Steele his alternate.

11th. Appointed the delegates from Lewis Fork church a committee to appoint preachers to occupy the stand on Lord's-Day, who report as follows: Elders Joseph Harrison, R. L. Steele, Richard Gentrey and Smith Furgeson.

12th. Appointed the next Association to be held with the Elk Creek Church, Wilkes County N. C., 20 miles West of Wilkesboro', to commence on Friday before the first Lord's-Day in October, 1849.

13th. Dismissed the Rocky Spring Church.

14th. Took into consideration a letter from a part of the Yadkin Church, and appointed a committee, consisting of Wm. Bradly, Peter Eller and Wm. Church, with the Moderator and Clerk, to attend at that church on Friday before the 2nd Saturday in November next, to examine into their grievances, and report to the next Association.

Resolved, That we advise our churches, in making out their letters to the Association, to state the number of their ordained and licensed preachers.

Resolved, That the thanks of this Association be tendered to the citizens of this vicinity for their very kind hospitality during this meeting.

SMITH FURGESON, *Moderator.*

R. L. STEELE, *Clerk.*

Circular.

DEAR BRETHREN:—We have met in our thirteenth anniversary, and progressed and gone through our business with a good degree of harmony. And now, dear brethren, according to common practice, we address you in a circular, the subject of which is PREJUDICE, together with its effects. Prejudice is a prepossession of any thing in the mind or judgment, made up on any thing without evidence of the fact. Prejudice, in its origin, sprang from Satan. In some cases it springs up and comes to perfection almost instantaneously, while in other cases it is of a more progressive growth. Prejudice, in its likeness, may be compared to a tree, whose branches have been known to spread over cabinets and councils; yea, over churches and families; and although the shade may feel comfortable to the flesh, yet it is injurious in the extreme, as it depresses the spirits and hinders the free exercise of the mind. The first entrance of prejudice amongst mankind, took place in the mind of Cain at his brother Abel, in consequence of Abel's offering being accepted, and his own rejected; his prejudice ran so high, that his very countenance was changed, and immediately envy (a fellow twin) got possession of his heart; the effect was, Cain slew Abel. But what was the punishment for Cain's prejudice? he was banished from the peaceful presence of God, to be a fugitive and a vagabond on the earth. Thus we hear him cry out, my punishment is greater than I can bear. The effects of prejudice are plainly demonstrated in the case of Haman and Mordicai: Notwithstanding Haman's pride and conceit of his own promotion and of Mordicai's downfall, yet we see him hung on the gallows fifty cubits high, which he had prepared to hang Mordicai on. Here we see the scene changed, and the effects of Haman's prejudice fall directly on his own head. Again, in the case of Daniel, when prejudice had gotten hold of his enemies, they procured a decree that Daniel should be cast into the lion's den, with the expectation of his being destroyed; but the God which Daniel worshiped, was able to preserve him there. But, alas! what a change was effected! for when the accusers of Daniel were cast into the same den, they were immediately destroyed. Here again we see the effects of their prejudice verified in their own destruction. Again, at the crucifixion of Christ, the prejudice of the Jews was great, and the effects awful. Their pride was so great in regard of their own high birth and personal qualities, that they looked for the Messiah to come of noble parentage. But when he came, they saw him of low parentage, and accompanied by shepherds and fishermen. Therefore their prejudice cried out: Shall Christ come out of

Galilee? Hath not the scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem? Is not this the son of the carpenter; is not his mother called Mary? His brothers and sisters, are they not all with us? Search and see: for out of Galilee ariseth no prophet. We therefore will not have this man to reign over us. There we see prejudice to the full; envy in its greatness; hatred to perfection; and revenge crying out: away with him, crucify him, crucify him. And truly, the result was, Jesus was atlength betrayed, condemned, and crucified. But, dear brethren, here was matter of rejoicing to the people of God: the salvation of sinners almost completed, and was entirely so at his ascension. But the effects of this prejudice was great to the Jewish nation. We find the sceptre departed from Judah; Jerusalem was destroyed; and the law ceased to go forth from them as a nation; the tribes of Israel were scattered all over the different parts of the world, no more to enjoy the blessings of God as a nation, not even to have a name among the different kingdoms of the earth. Let these few scripture examples, amongst many more instances, suffice; and let us try to discover traces of the same pernicious evil amongst ourselves.

The scriptures inform us, that the tree is known by the fruit it bears. If so, we think no one need be at a loss to know prejudice; as not only the fruit is visible but also the leaves and blossoms. But as it is necessary to know it when young, that it may be more easily destroyed, and lest any should mistake the season when it grows, it may be needful to observe that, contrary to the growth of all other things, it makes its appearance in autumn; when religion is most dull and languid, prejudice makes the most glowing and lively appearance; the colder the winds, the darker the nights, the faster it grows; and the fruit, for the most part, ripens in the dead of winter: for in the heart that is humbled before God, prejudice cannot grow. Prejudice takes its rise in the heart that is filled with self-esteem; and as the stalk grows we see the bud swelling, till envy (the perfect leaf) makes its appearance; thus continuing on in progressive growth, until we see hatred, (comparable to the bloom) and lastly the fruit comes to perfection, which is revenge in all its odious forms.

Prejudice is a mistaken notion of ourselves, or others of ourselves, as regards our own good performances; of others, as regards their slips and blunders. When this mistaken notion or prejudice is cherished in the heart, it grows; and the effects are first envy, then hatred, and lastly revenge, which is fruit in a perfect state. Thus brethren, prejudice is injurious in the extreme, even to the examination of all right ideas and intentions; and in fine of all good. Prejudice, though invisible at first, both to the person possessed of it and to others, will often rise to be of gigantic statuary. And when the fruit ripens, we see the destruction of kingdoms and commonwealths; and, among the people of God, we see splits in Associations, rending of Churches,

dividing of families and friends. Therefore brethren, we exhort you to observe the following rules, viz: Never form a judgment in favor of your own good deeds, nor against bad deeds of others, without certain evidences of the fact; never condemn any man before he is perfectly convicted. Examine the case on both sides, before you form your judgment; for, by so doing, you will avoid prejudice, and as such, escape all its direful consequences.

And again suffer us, dear brethren, to drop a few words of exhortation. The eminent Apostle to the church at Colosse, says: "Let the word of Christ dwell in you richly in all wisdom," &c., and again the same Apostle says to the church at Ephesus: "Take the helmet of salvation, and the sword of the spirit, which is the word of God: praying alway with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." From which we say, read the word of God, and meditate on the same, and humbly and earnestly pray that God would deliver us all from the baneful effects of prejudice and all its attendant evils. A certain writer has said, in distressing cases, take the weapon of all prayer. And we fear, dear brethren, the weapon of all prayer is too often neglected. The Apostle Paul, in writing to his son Timothy, says: "I will therefore that men pray every where, lifting up holy hands without wrath and doubting." From which we readily infer that ministers, as public men, should pray in public in their pulpits; and all their meetings be prayer meetings; and that heads of families should pray in their families; and by no means should christians neglect private prayer.

Thus, brethren, we close. And may the God of peace and love be with you all, for Jesus' sake. AMEN.

R. L. STEELE.

STATE OF THE CHURCHES.

CHURCHES	COUNTIES.	POST OFFICES.	PASTORS.	Ch. Meetings in 1842	NAMES OF DELEGATES.	Baptized	Rec. by Letter	Restored	Dismissed	Excluded	Deceased	Total	Contributions $	C.
Macedonia	Alexander	Taylorsville	Wm. Garner	2	Frederick Grider, Wm Teague. B^r Ingrim	48			4		1	123	1	32½
Zion Hill	Wilkes	Wilkesboro'	S Furgeson	4	Smith Furgeson, John Barns, William Oliver	14	4		3	1	1	134	1	47½
King's Creek	Caldwell	Elkesville	S Furgeson	4	William Bradly, Burton Bradly, Eli Story	61	9	6	14	2	5	162	2	00
Lewis Fork	Wilkes	Wilkesboro',	Wm Church	1	Wm. Church, Anthony Lissford, Thorn. Proffit	16	7	1	9	1		100	2	00
Beaver Creek	Wilkes	Elkesville	W.B.Brown	3	Wm B. Brown, T. Carleton, J. F. Furgeson	6		1	12			90	2	00
Mount Gilead	Alexander	Taylorsville	Wm Garner	2	Elijah Hines - - - - - - -	3						23		66
Antioch	Alexander	Little River	R. L. Steele &J. H. West	4	James Reed, Merrit Austin - - -	51	11	2	1		2	114	1	59
Sardis	Caldwell	Lenoir	John Powell	4	Redrick Freeman, William Campbell -	3				1	2	26	1	00
Yadkin	Caldwell	Lenoir	R. H Moody	2	Daniel Coffy, Wellborn Coffy, Hez. Curtis	3	4	1	1	7		48	1	00
Union	Caldwell	Deal's Mills	S Furgeson & J J Watts	3	A. B. Oxford, Hiram West, Colberd Blair	48	5		5			72	2	05
Bethany	Caldwell	Lenoir	R H Moody	3	R. H. Moody, J. Curtis, M. Harrison - -	1	1		1			20		50
Rocky Spring	Caldwell	Lenoir	T Carloton		Elijah Chambers - - - - -		2	1		4		27		75
Elk	Wilkes	Elkesville	W B Brown & L Hodge	2	E K. Walsh, Philip Walsh, Thomas Kendall	12			5			28	1	00
New Hope	Wilkes	Church's Store	Wm Church	4	Peter Eller, Simon Eller, James McNeal	38	7	1		2		86	2	00
Lower Creek	Caldwell	Lenoir	J Powell		Moses Smith, William Sherrell - - -	11	3	3	1		1	75	2	03½
Stony Fork	Wilkes	Moret's Mills	Wm Church	2	Thomas Land, Wyatt Carleton, John Trivitt	10	2		4	3		64	1	50
Little River	Alexander	Taylorsville	S Furgeson	1	John W. Jones, John G Bryan, R L. Steele	61	3	1	32	1	1	289	3	00
Dover	Alexander	Little River	J G Bryan	2	Huston Holselaw, Steph Methock, Thos. Reed	17	2	1	14		1	74	1	50
WalnutGrove	Wilkes	Wilkesboro',	J G Bryan &R L Steele	3	James Price, David Meadows, Isaiah Low		2					35		75
Reddies River	Wilkes	Church's Store	J Vanoy	2	James Vanoy, John H. Vanoy, Vickry Wyatt	35	1	1		1	1	67	1	50
					Total	438	63	19	106	23	15	1657	29	82½

MINUTES

OF THE

FOURTEENTH ANNUAL SESSION

OF THE

LEWIS FORK BAPTIST ASSOCIATION

CONVENED AT

ELK CREEK MEETING-HOUSE,

WILKES COUNTY, N. C.

October the 5th and 6th, 1849.

1st. The introductory sermon was delivered, according to appointment, by Elder ROBERT H. MOODY, from Mark 16th chapt., 15th and 16th verses.

2nd. Received letters from 20 churches, and minuted the accounts, transmitted.

3rd. Appointed Elders SMITH FURGESON, *Moderator*, and R. L. STEELE, *Clerk*.

4th. Invited corresponding messengers to seats with us, when the following were received: From the Three Fork Association, Elders Richard Gentrey and Jacob Faw, with a letter and a parcel of minutes; from the Catawba, Elder Thomas Craige, with a letter and a parcel of minutes.

5th. Opened a door for the reception of churches: when Liberty and Mount Zion were received.

6th. Invited transient preachers to seats with us: when Elders Wm. Goforth, Joseph Harrison, R. H Moody and Jacob Crotch accepted the invitation.

7th. Appointed Elders Wm. Church, James J. Watts and brother Peter Eller, a Committee of Arrangements, and invited correspondents to sit with them.

8th. Appointed John Barns and Philip Walsh a Committee of Finance, who report the church contributions amount to $31 06¼ cents received from the Treasurer, $3 47½. When the following allowances were made: For printing minutes, $17 00; Clerk's compensation $4 00; and divided the balance among corresponding messengers, as follows: Elders Smith Furgeson $1 92; R. H. Moody 69 cents; Wm. Church $2 15; Wm. B. Brown $2 61; James J. Watts $3 00; John G. Bryan $3 00.

9th. Appointed Simon Eller to write to the Three Fork Association, and Isaac Oxford to the Catawba.

10th. Appointed the delegates of Elk Church, a committee to appoint preachers to occupy the stand on to-morrow, who report as follows: Elders Richard Gentrey, Thomas Craige, Jacob Faw and James J. Watts.

11th. Then adjourned until to-morrow 9 o'clock. Prayer by Elder Wm. Church.

SATURDAY, OCTOBER 6th.

Met according to adjournment. Prayer by the Moderator.

1st. Called on the Committee of Arrangements, who reported and was discharged.

2nd. The Treasurer reported satisfactorily.

3rd. Called on corresponding messengers, who reported and were discharged.

4th. Appointed corresponding messengers as follows: To the Catawba Association, Elder Burton Bradly, James Reed and Moses Smith; to the Three Fork Association, Elders C. Livingston, Wm. Church, Edmund Tilly, James J. Watts, R. L. Steele and A. J Dancy.

5th. Called on brother Peter Eller for the circular letter, which was read, received and ordered to be attached to these minutes.

6th. Appointed brother Isaac Oxford to write a circular letter for next year, and choose his own subject.

7th. Called on the committee appointed to visit the Yadkin Church, who made the following report:

We, the undersigned, Committee appointed by the Lewis Fork Association, met at the Yadkin Church, Caldwell County, N. C., on Friday and Saturday the 10th and 11th of November 1843; and after a full investigation of the whole matter of grievance, we considered the aggrieved party justified in their course which they have pursued; and, after further laboring with the church, they agreed to renounce all their errors, and terminate all their difficulties; and finally, bear with one another and live in peace.

SMITH FURGESON,
WM. CHURCH,
WM. BRADLY,
PETER ELLER. } *Committee.*

8th. Appointed Wm. Church, Eli Story, H. Holsclaw and Isaac Oxford, a committee to attach new churches to the different sections, and appoint Union Meetings, who report as follows: 1st section is composed of King's Creek, Yadkin, Elk, Bethany, and Liberty; 2nd, Lower Creek, Union, Antioch, Sardis and Ahington; 3rd, Zion Hill, Macedonia, Little River, Dover, Mount Gilead and Walnut Grove; 4th, Beaver Creek, Lewis Fork, New Hope, Reddies River, Stony Fork and Mount Zion.

Appointed Union Meetings as follows: 1st, at Lewis Fork, to commence on Friday before the first Saturday in August next; Elders

Edmund Tilly, James H. West, Huston Holsclaw, Jacob Crouch, Stephen Metlock, Cornelius Livingston, Burton Bradly and John Vanoy, with their pastor, to attend. 2nd, at Dover, to commence on Friday before the second Saturday in August next; Elder Wm. Church, Anthony Lissford, Wm. Goforth and Burton Bradly, with their pastor, to attend. 3rd, at Bethany, to commence on Friday before the second Saturday in September next; Elder James H. West, James Reed, Jacob Crouch and R. L. Steele, with their pastor, to attend.

9th. Took up the petition from Reddies River for the division the Association, when the following resolution was adopted:

Resolved, That we advise our churches, in making out their letters to the Association next year, that they give an expression of their wishes for or against division.

10th. Appointed the Clerk to superintend the printing of the minutes, and that he have 800 copies printed and distribute them as usual.

11th. Appointed the next Association to be held with the Sardis Church, Caldwell County, N. C., five miles South from Lenoir, to commence on Friday before the first Lord's-Day in October, 1850.

12th. Appointed Elder R. L. Steele to preach the introductory sermon; Elder James H. West his alternate.

13th. Called for the Corresponding Letters, which were read and received.

14th. Appointed the delegates of Elk church a committee to appoint preachers to occupy the stand on to-morrow, who report J. Harrison, Thos. Craige, Richard Gentrey and C. Livingston.

15th. Directed the Clerk to have the Abstract of Principles reprinted with these minutes.

Resolved, That the thanks of this body bo tendered to the inhabitants of this vicinity for the very kind manner in which we have been entertained during this session.

Resolved, That the thanks of this Association be tendered to the Moderator and Clerk for the dignified manner with which they discharged their duties during this session.

Then adjourned until the time and place appointed. Prayer by Elder Wm. Church.

SMITH FURGESON, *Moderator*

R. L. STEELE, *Clerk*.

STATE OF THE CHURCHES.

CHURCHES	COUNTIES.	POST OFFICES.	PASTORS.	SATURDAYS	NAMES OF DELEGATES.	Baptized	Rec. by letter	Restored	Dism by letter	Excluded	Deceased	Total	Contributions
Little River	Alexander	Taylorsville	S. Furgeson	1	Elders James J Watts, James H West, R L Steele	26	2	2	6	5		308	$3 00
Dover	do	Little River	J. G. Bryan	2	Elders Husten Holsclaw, St Mellock, J Ishenhour	5			2	1		76	1 50
Zion Hill	Wilkes	Wilkesboro'	S Furgeson	2	Elder S Furgeson, John Barns, John Greer		1		6	3	1	125	1 30
Mount Zion	do		Wm Church		Wilson Fairchilds, Thos Land, Wm Adkins	1	5					18	70
Lower Creek	Caldwell	Lenoir	J. B Powell		Moses Smith, Scheiton Hagler - - -	9		1	6		1	82	2 00
Bethany	do	Lenoir	R. H. Moody	2	John Curtis, John Nelson - - - -		8		6		1	21	60
King's Creek	do	Elksville	S. Furgeson	4	Elder Burton Bradley, Eli Story, Thomas Isbell	3	2	1	15	8	3	149	2 00
Reddies River	Wilkes	Church's Store	J. Vanoy	2	Elders John H Vanoy, A J Dancy, Wm Whitly	2			1		1	67	1 50
Yadkin	Caldwell	Fort Defiance	S. Furgeson	2	Wm Cottrel, sen, Welbourn Coffy, Wm Cottrel, jr		3		14	2		28	1 00
Union	do	Deal's Mill	J. J. Watts	3	Isaac Oxford, Hiram West. John T Shell -	3	2		4			74	1 75
Beaver Creek	Wilkes	Elksvillo	W B Brown	3	Elder Wm B Brown, Thos Carlton, J F Furgeson	1	1		9		1	80	2 00
Macedonia	Alexander	Taylorsville	Wm Garner	4	Wiley W Grider, Martin Grider, George Pool	19	2		4	3	1	141	1 30
Mt. Gilead	do	do	Wm Garner J W. Jones	3	Gabriel W Wallis - - - - - - -	23	1					46	1 10
Stony Fork	Wilkes	Lewis Fork	Wm Church	2	Wyatt Carlton, Alfred Miller - - -	2		3	7	3		58	1 10
New Hope	do	Church's Store	do	4	Peter Eller, James McNeal, Simeon Eller -	3	1		4	1		85	1 50
WalnutGrove	do	Wilkesboro'	J G Bryan R. L. Steele	3	Caleb A Low, John M Frazier - - -	2	4			1	1	45	1 00
Elk	do	Elksville	L. Hodge	2	Philip Walsh, E K Walsh, James Cottrel -	9		1	1		1	44	1 00
Liberty	Caldwell	Lenoir	S. Furgeson		Elder Edmond Tilly, Aquilla Day - - -							18	1 00
Sardis	do	do	J. B. Powell	4	Wm Campbell, Isaac R Sherrell - - -	38		1			1	64	1 00
Abington	do	do	do		Elder C Livingston, R Shell - - - -	1			1			19	50
Lewis Fork	Wilkes	Lewis Fork	Wm Church	1	Elders Wm Church, A Lissford, T Proffit -	4	7	1	10	1		101	2 01¼
Antioch	Alexander	Little River	J. H. West R. L. Steele	4	James Reed, Merrit Austin, B S Austin -	14	3		1		1	121	2 03¾
					Total,	165	43	10	177	28	13	1770	31 66¼

A list of the names of the Ordained and Licensed preachers belonging to the Lewis Fork Association, and the Churches to which they belong:

Zion Hill,	Smith Furgeson, *John Barnes.
Lewis Fork,	William Church, Anthony Lissford.
Reddies River,	James Vanoy, John Vanoy, A. J. Dancy.
Beaver Creek,	William B. Brown, *John Brown.
Abington,	Cornelius Livingston, *James F. McCall.
Lower Creek,	John B. Powell, *Moses Smith.
Dover,	Husten Holsclaw, Stephen Metlock.
Little River,	James J. Watts, John G. Bryan, R. L. Steele, James H. West, John W. Jones, Jacob Crouch, *William Pool, *Peter Trett, *Elisha Robnett, *George Swaim.
Antioch,	*James Reed, *Merrit Austin.
Union,	*Isaac Oxford, *Hiram West.
King's Creek,	Burton Bradly.
Liberty,	Edmund Tilly.
New Hope,	*James McNeal.
Walnut Grove,	*David Meadows.

Those marked thus * are Licensed.

ABSTRACT OF PRINCIPLES.

1st. We believe in one only true and living God, and that there are three persons in the Godhead, the Father, the Son and the Holy Ghost; and these three are one.

2nd. We believe that the Old and New Testaments are the Word of God, and the only rule of faith and practice.

3rd. We believe in the impotency of man to recover himself from the fallen state which he is in, by his own ability.

4th. We believe that salvation is only by grace, through faith in our Lord Jesus Christ.

5th. We believe that Baptism and the Lord's Supper are ordinances instituted by Jesus Christ, and should be practised by all true believers.

6th. We believe that the only true mode is by immersion, and that true believers are the only subjects.

7th. We believe in the final perseverance of the saints in grace to glory.

8th. We believe in the resurrection of the dead and a general judgment.

9th. We believe that the happiness of the righteous, and the punishment of the wicked, will both be eternal.

Circular Letter.

Beloved Brethren:—We address you through a circular, the subject of which is prayer and fasting. These are subjects of vast importance, worthy the consideration of all intelligent beings, and duties devolving on mankind in general. In order to present these subjects before you in their true light and interest, we will, 1stly, proceed to show what prayer is; 2ndly, the object of prayer; 3rdly, the nature of prayer; 4thly, the different kinds of prayer, together with their utility and efficacy; 5thly, we will proceed to show what fasting is: 6thly, our authority for fasting; 7thly, the connexion and utility of prayer and fasting.

1st. Prayer is an offering up of our desires to God for things lawful and needful, with an humble confidence of obtaining them through Christ Jesus, and the aid of the Holy Ghost. Prayer is an acknowledgment of our dependance on God, with an humble confession of our sins and unworthiness, and a thankful recognition of his mercies. Prayer is a divine injunction, and proceeds from divine authority, that men should always pray and not faint. (See Luke 18, 1.) Nothing can be more reasonable than the exercise of duty; it is highly proper that we should acknowledge the obligation we are under to a God of such unparalleled greatness and goodness, and supplicate his throne for the blessings we stand in need of.

2ndly, God alone is the object of prayer, through Jesus Christ, the mediator; therefore, all prayers offered to saints, angels, or spirits, are not only useless, but blasphemous; and all substituted formality offered in lieu of the desire of the heart, is mockery, and is strictly forbidden.

3rdly, the nature of prayer. As to the nature of prayer, it does not consist in the use of a form or the extemporary use of words, nor any thing of an exterior nature, but simply the offering up our desires to God in adoration of his unspeakable goodness and greatness, and an earnest desire for the reception of his mercies.

4thly, the different kinds of prayer. Prayer is either mental or vocal, ejaculatory or occasional, private or public. 1st, ejaculatory prayer is used to express a short kind of prayer, made up of short sentences proceeding from the emergency of the mind, of which the Scriptures afford many instances of the exercise of this kind of prayer: as when Moses cried to the Lord, in Exo. 14, 15. The situation of Moses at that time was extremely critical, being surrounded by the most formidable dangers, and of these the desponding and seditious spirit of the people then under him, perhaps was the greatest. Although he was fully assured the arm of the Lord would be exerted in behalf of his chosen seed, yet he did not know the exact manner in which their deliverance would be accomplished. He, therefore, had recourse to prayer. And while his faith was strong, his solicitations were urgent; and from the emergency of his mind, he cried to the Lord. Nor was his cry in vain; for Jehovah gives the command to

go forward, and the people were ready followers, and soon reached the sea-shore; when Jehovah further commands Moses to lift up his rod, and a violent east wind arises and cleaves down the waters in the midst, so that a spacious channel was made through which they all pass dry shod. It was to this kind of prayer that Peter had recourse to. (See Luke 14, 30.) Peter was remarkable for his bold resolutions, and desired his master to give him leave to come to him on the water. On obtaining permission, he left the ship to walk on the sea to meet his Saviour; but when the deep roared around him and the waves increased, he began to fear: his faith declined, his body began to sink, and from the emergency of his mind he cried, Lord, save me! Nor was his cry in vain; for the compassionate Saviour stretched out his hand and caught him, and placed him on the surface of the water, with a gentle reproof: O thou of little faith!—wherefore didst thou doubt? It was to this kind of prayer the disciples of Jesus Christ had recourse when they were on the high sea and there arose a great tempest, in so much that the ship was covered with the waves; and from the emergency of their minds they cried, Lord save us, we perish! (Matt. 8, 25.) Nor were their cries in vain; for Jesus arose and rebuked the wind and the sea, and there was a great calm. And to this kind of prayer the saints in every age have free recourse to their Saviour, and find his aid a present help in time of trouble.

Secret prayer is another kind of prayer which we are called to notice. It derives its name from the manner in which Jesus recommended it in Luke 6, 12. Thus we see, while the people were filled with madness against him, he went up into a mountain to pray, and there continued all night. Thus we are furnished with the example of Him who restored sight to the blind, healed numerous diseases, expelled demons from the possessed, fed many thousands at once with a few loaves and a few fishes, stilled at a word the violent tempest, raised to life the dead after they had been deposited in their graves, himself resorting to some secret place, where he might indulge himself in meditation and prayer, and recommending the same example to his disciples as the grand means of maintaining communion with God,—When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. (Matt. 6, 6.) Secret prayer has had the exercise of the church in every age. (See Gen. 24, 12.) Abraham being fearful that Isaac, through inadvertence, might form an improper connexion with some of the Canaanitish damsels, he therefore, took this expedient to swear his steward to a due discharge of his commission to take a wife for his son of his own people. The faithful steward went on as commanded; and on arriving at the place of destination, he addressed a solemn prayer to the God of Abraham, that he might have good speed. That day the God of Abraham attends the supplication of his servant, and in answer to his prayer sends Re-

becca, a faithful companion for Isaac. And Jacob, when returning from Padanaram, being met by the angels of God, and on account of their number, he called the place Mahanaim, which signifies two hosts. Those heavenly messengers appeared, doubtless, to assure him of the divine favor and protection. For, indeed, at this time, he stood in great need of the interposition of heaven, for he was approaching the residence of his brother Esau, who had become the head of a numerous and powerful people. He first sent messengers before him to announce his approach, and to deliver a summary account of his proceedings, in the most respectful manner. But, on the return of his messengers, how his fears were alarmed at hearing that Esau was coming to meet him, and four hundred men with him. (Gen. 32, 6.) In this trying situation, he had recourse to prayer. And dividing his train into two companies, and quitting the camp at this trying hour, he falls behind, most reasonable, to engage in secret prayer. Here heaven dispatches an angel in human form, to strengthen him, with whom he wrestled till the break of day.—And having discovered the supernatural quality of the angel, he sought of him a blessing. The angel asked his name, which he changed to Israel, for the reason, he added, thou hast power with God and with man. The design of this conflict was to strengthen the faith of Jacob, and to assure him he had nothing to fear from his brother. And the same day he met Esau, to whom he paid the respects which in those days were customary to sovereign princes, bowing himself seven times to the ground. Esau's heart was melted into tenderness; resentment gave way to finer feelings of nature; the dismal fears of Jacob are dispersed; the angry passions of Esau are lost, and the once divided brothers, separated for years under circumstances the most unfavorable, now unite in the tenderest embraces! What a beautiful picture is this! How it does reproach the conduct of those who, for trifling affronts, will entertain resentment against their nearest relations for many years! It was to this kind of prayer Daniel had recourse, when the malignant Governor of Babylon conspired to make his religious integrity a snare for his life: It was the uniform custom of Daniel to retire to his chamber which looked towards Jerusalem, and pray to his God three times a day. (Dan.6,10.) While these hypocritical pretenders went to Darius and proposed a decree, that whosoever should ask a petition of any God or man for thirty days, save of thee, O king! shall be cast into the den of lions. (Dan. 6, 7.) The king signed the decree, which, according to the law of the Medes and Persians, is irrevocable. But, neither the power of the king's decree, nor the fear of the lions, could fright Daniel from the worship of God. Being convicted of praying to God, he was cast into the den of lions, where he received no hurt, for he trusted in God. The miraculous deliverance of Daniel was a triumph of the true religion; for the king, after causing the conspirators to be cast into the same den, where they were instantly destroyed, issued a decree, acknowledging the God of Daniel to be the true God and steadfast

forever. It was to this kind of prayer Peter attended, when the messengers of Cornelius came to him to tell him he was requested to attend the house of the centurion: for an angel had promised that he should tell him what he ought to do in matters of religion. (Acts 10.) Let this suffice to show that we should attend to secret prayer in all our important undertakings, in all our trying situations and persecutions, and in all our religious undertakings.

Family prayer is another kind of prayer which we are called to notice. As fathers, we should endeavor to instruct our families in matters of religion, and to raise our children in the fear and admonition of the Lord: And the accomplishment of this important duty calls for the exercise of family prayer. If we consider what a blessing a godly family is, we should use every means to possess the desired object. Thus we have the example of godly fathers of the greatest note in the Scriptures, faithfully attending to family worship; and the Word of the Lord assures us that such a duty is enjoined on fathers. (Gen. 18, 19.) Abraham, the illustrious patriarch, who stands before us an example of unshaken confidence in uniform obedience to God, by which he is called the father of the faithful and friend of God, on entering the land of Canaan, pitched his tent in Shechem, and there erected an altar unto the Lord, which was attended with the presence of the Lord and the faithful exercise of the patriarch and his family. And whenever he removed his tent from place to place, in every new situation he erected his altar unto the Lord; thus teaching the followers of the Lord that religion must always be in exercise. And David, that illustrious king in Israel, when he had brought up the Ark of the Lord from the house of Obed Edom, and placed it in Jerusalem, and used much pains to restore the beauty of divine worship, and endeavored to excite the people, by his own example, to a constant attendance upon its holy ordinances, and then returning to his own house to bless his house by discharging his duty as the head of a family, by communicating to them religious institutions, and by his own example to establish the worship of God in his house. And Paul and Silas, when they entered into the house of Lydia, attended to prayer in her house. (See Acts 16, 16.) Besides many examples we must fail to enter here. But family prayer should be faithfully attended to by all christian fathers, and all God's ministers.

Again: public prayer is another kind of prayer to which we should attend. It is called public prayer, because in its exercise a whole congregation may engage in its delightful service, and offer up their desires to God for themselves and each other. Public prayer is the grand means of establishing the true worship of God, in opposition to all idolatry and substituted formality. Public prayer was a part of the patriarchal worship in every age, by the promise of the Lord. And Jesus Christ recommended it by his example and institutions. (See Luke 4, 16; Matth. 18, 20,) And his disciples faithfully attended

to this important duty, as in Acts 2, 42. And thus teaching us to be instant in such a noble work, as to strengthen our faith, increase our zeal, and enlarge our most noble desires for the universal conquest of the kingdom of God. Here opens a field for the exercise of intelligent and dependent beings; here they may labor to profit for their own good and the good of their fellow creatures, here is service for the returning sinner; apply to God's throne if you lack council, it may there be obtained; if you are burdened with the guilt of unpardoned sins, God's throne is the sceptre from whence pardon can be obtained. Here is service for the children of God, who present themselves as candidates for a crown of righteousness, or heirs of incorruptible inheritance that is pure and undefiled, and cannot fade away, but reserved in heaven, that celestial home of all saints. While in a state of probation, they should earnestly attend to the solemn worship of God — There is service for ministers. Let them weep at the altar of God, between the porch and the altar, and cry to the Lord to spare the people; and when surrounded by the most formidable dangers and persecuted by the wicked, repair to God's throne as an asylum of peace and safety.

5thly. We will now proceed to show what Fasting is. 1st. Fasting is an abstainance from food; 2ndly, from all animal indulgence, as far as health and circumstances will admit; 3rdly, in humble confession of our sins to God, with contrition or sorrow of them; 4thly, an earnest deprecation of God's displeasure, and humble supplication that he would avert his judgments; 5thly, fasting derives its authority from God's Word. (See Matth. 6, 7; Acts 13, 2; 1 Cor. 7, 5.) From these scriptures we plainly discover fasting directed by virtue of Holy Writ as a duty devolving on a people whose trust and confidence is in God, in times of public distress. When the judgments of God are on the earth, and the dispensation of his providence seems to call for humiliation and prayer, it becomes them to relinquish their sensual enjoyments and secular employments, and abstain from food, and humble themselves before God, in prayer and fasting, on such occasions. Or when there appears to be coldness and divisions in the church, or more than ordinary persecutions against the people of God, it becomes us to call a solemn Assembly, and in humiliation and prayer to God, earnestly supplicate his delivering aid; or when war, that desolating calamity, seems to be overspreading our land, then we should, like Jehosophat, set ourselves to seek the Lord by fasting and prayer.— (II Chron. 20, 3.)

7thly and lastly, we will proceed to show the connexion and utility of prayer and fasting. From what has been said, prayer is a rational service devolving on mankind in general, and unremitted in its exercise, and commands us to pray without ceasing; but fasting is a humiliating service, and is strictly required when the declarations of Providence point out the occasion. Thus prayer and humility seem

jointly in connexion, and on some occasions they are the essential means placed in our hands, by which we obtain desirable objects: As when the judgment of God was declared against Nineveh by the mouth of his servant Jonah, the message being believed by the inhabitants of the city, they proclaimed a fast. For word came to the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sack cloth and sat in ashes; and he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying: Let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water. (Jonah 3, 7.)—And thus the judgment of the Lord was stayed, and the city spared. In the days of Ahasuerus, king of Persia, Haman was advanced above all his princes, and all the king's servants bowed and reverenced Haman. But a certain Jew, whose name was Mordecai, one of the captives, refused to bow to Haman. This wicked prince, for a cause so trifling, and from but one of the captives, seeks the destruction of the whole Jewish race; being as superstitious as he was sanguinary, he had recourse to put his design into execution. He proposed his device to the king, alledging they were a perverse and seditious people, who by their number and disposition, were dangerous to the State; and further, to recommend his proposal still more, he offered to enrich the treasury by spoils. The weak conduct of the king, in yielding to his consent, is to be attributed to his intemperance; and after signing and sealing this horrible instrument, the king and Haman made themselves merry with wine. While intemperance reigned in the palace consternation prevailed among the poor people, the Jews, doomed to destruction. Mordecai, filled with sorrow, covered himself with sackcloth and ashes, expressing uncommon grief. Esther, the queen, hearing of the intended massacre, her concern was no less than his. This brought the queen to a resolution to make herself an offering for her countrymen. But she, not without a religious preparation, put on sack cloth, and proclaimed a solemn fast, which was followed by all the Jews in Shusham for three days. After the days of fasting were over, the queen approached the throne of the King, and was met by the golden sceptre, granting her request to the half of the kingdom, by whose solicitations the Jews were released from their intended destruction, while the wicked Haman suffered the shameful death. And Jesus, our only Saviour, gave us the example of fasting: When surrounded by temptations from Satan, that archapostate spirit, he fasted forty days and nights. And the Aposties, with the church at Antioch, fasted and prayed (see Acts 13, 3) on entering upon the ordination of Paul and Barnabas to the work to which the Lord had called them. Thus you plainly see prayer and fasting proceeds from divine authority.

And now, dear brethren, let us, when surrounded by judgments marked with or by the angry dispensations of Providence, proclaimed by the omen of the times,—let us, the people, in deep humility in

resting and prayer, ask the Lord to avert his judgments and remember us in mercy. And when secret plots and wicked devices are formed, through the machinations of the devil, against the church of Christ, let us, like Esther, approach our King of Kings and Lord of Lords, trusting in the glorious sceptre of his mercy.

And you, beloved servants, whom God has sent to minister his holy Word, when you are called to minister in his holy work, to set apart messengers for the Lord, remember the example of your forerunners in the sacred work, who fasted and prayed on such occasions.

And now, in the close of our circular, suffer us to address our farewell remarks to you: Dear Brethren, live prayerfully, live watchfully, live much in the exercise of humility, and keep the immortal prize in view. And while travelling through this world of sorrow, toil and pain, let our minds be animated with the pleasant review in contemplation of scenes where we have experienced eminent instances of providential kindness; where we have received tokens of divine favor where we have been blessed by sensible manifestations of divine love and where we have held sweet intercourse with the God of mercies. Farewell.

P. ELLER.

Blum & Son, Printers, Salem.

1860

SATURDAY, OCTOBER 6th.

Met according to adjournment. Prayer by the Moderator.

1st. Called on the Committee of Arrangement, who reported and was discharged.

2nd. Read the rules of decorum.

3rd. The Treasurer reported that the printing, postage and carriage of minutes for last year amount to $17 80 cents. Report received.

4th. Called on corresponding messengers, who reported and were discharged.

5th. Appointed corresponding messengers as follows: To the Catawba, Elders C. Livingston, Edmond Tilly, Stephen Metlock, Husten Holsclaw, and Burton Bradly; to the Three Forks, Elders J. J. Watts, James H. West, John G. Bryan, Edmond Tilly, Stephen Metlock, Husten Holsclaw and Burton Bradly.

6th. Took up the query from Sardis church: "Is it expedient for us, as a church, to fellowship any brother public speaker, or private member who is in the practice of treating publicly on spirits?" And adopted the following resolution: We consider the practice of public treating with ardent spirit productive of great evils, and would advise our brethren, and especially our public brethren, to refrain from the practice.

7th. Took under consideration a query and charge against Lower Creek church, by brethren Rederick Freeman, Isaac R. Sherrell and James F. McCall: "Is it according to or agreeable with gospel order and good discipline, for us to sit in the Association with the delegates of a church which holds a pastor who preaches doctrine contrary to the Baptist faith?—We charge the Lower Creek church with holding such a pastor." When the following resolution was adopted:

Resolved by the Association, that we strictly adhere to our principles set forth to the world; and any church belonging to this body adopting and continuing to hold principles contrary thereto, will be considered as withdrawing from the fellowship of this Association.

8th. Called on Elder Isaac Oxford for the circular letter, which was read and received and ordered to be attached to these minutes.

9th. Appointed Elder Husten Holsclaw to write a circular for next year.

10th. Appointed Union Meetings as follows: 1st, at Liberty, to commence on Friday before the third Saturday in November next; Elders C. Livingston, J. H. West, B. Bradly, Wm. Pool, A. Lippford and James Reed, with their pastor, to attend. 2nd, at New Hope, to commence on Friday before the fourth Saturday in July next; Elders J. H. West, R. L. Steele, James Reed, J. G. Bryan and Isaac Oxford, with their pastor, to attend. 3rd, at Sardis, to commence on Friday before the fourth Saturday in August next; Elders Wm. Church, James H. West and Burton Bradly, with their pastor, to attend.

11th. Appointed the Clerk to superintend the printing of the minutes, and that he have 800 copies struck, and distribute them as usual.

12th. Appointed our next Association to be held with the Macedonia church, Alexander County, two miles South of Taylorsville, to commence on Friday before the first Lord's-Day in October, 18[illegible] Elder James H. West to preach the introductory sermon. Elder James J. Watts his alternate.

13th. Appointed Elders William Church, R. L. Steele, Richard Gentrey and John G. Bryan to preach on Lord's-Day.

Resolved, That the thanks of this Association be tendered to the citizens of this vicinity, for the very kind manner we have been entertained during this meeting.

Then adjourned until time and place appointed. Prayer by Elder C. Livingston.

WILLIAM CHURCH, *Moderator*

R. L. STEELE, *Clerk*.

CIRCULAR.

Beloved Brethren:—We address you through a circular, the subject of which is faith and works. We are told to try the spirits, whether they are of God, for many false prophets are gone out into the world. Moreover, we are told in the word of God, that the devils believe and tremble. Yet we learn from the words of our Lord, that not every one that sayeth Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. Moreover, says the apostle Paul, though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, as a tinkling cymbal. Though I have faith to remove mountains, and give all my goods to feed the poor, and suffer my body to be burned, and have not charity, it profiteth nothing. (I Cor. 13, 1 2 3.) It is therefore evident that there are spurious faiths in the world, and every spurious faith has its spurious works attached to it. It is moreover evident that if there was no genuine there could be no counterfeits. Then to show what is a genuine faith, and prove it by works, is our business: For we are told to contend for the faith once delivered to the saints, and to hold fast the profession of our faith without wavering, &c Now faith is the substance of things hoped for, the evidence of things not seen; and we walk by faith and not by sight.

The world at large believe that there is a God, and that the Old and New Testament is the word of God, and that word teaches us of a resurrection of the dead and of a general judgment. It teaches us of the holiness and pureness of God, and of the depraved and fallen condition of man; that man, in a state of nature, is enmity against God; for the carnal mind is not subject to the law of God, neither indeed can be, neither can they discern the things of the spirit, for they are spiritually discerned. Thus man being dead in trespasses and in sin, how is he to become instated in the love and favor of God? 1st, we answer, through the grace of God; for God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life. How are we to get in possession of everlasting life? By repentance toward God, and faith in our Lord Jesus Christ,—Christ being the mediator of the new covenant or testament, himself becoming the end of the law for righteousness to every one that believeth. So if we come to God, we must believe that he is, and that he is a rewarder of them that diligently seek him; and as such, it pleased God, by the foolishness of preaching, to save them that believe. Therefore we are not ashamed of the gospel of Christ, for it is the power of God unto salvation to

STATE OF THE CHURCHES.

CHURCHES	COUNTIES.	POST OFFICES.	PASTORS.	SATURDAYS.	NAMES OF DELEGATES.	Baptized	Rec. by letter	Restored	Dis. by letor	Excluded	Deceased	Total	Contributions
Mt. Gilead	Alexander	Taylorsville	J. J. Wallis	3	Benjamin Hines, G. W. Wallis, - - -	3	1		3	2		45	90
Lower Creek	Caldwell	Lenoir	J. B. Powell	2	*J. B. Powell, *M. Smith, *J Sudderath, -	8	9			1	1	84	1 90
Reddies River	Wilkes	ChurchsStore	J. Vanoy	2	*J. H. Vanoy, Wm Whitly, G. McNeal, -	6	2		26			49	1 00
Yadkin	Caldwell	Fort Defiance	S Furgeson. B. Bradly	3	Wm. Cottrel, sen., Wm. Cottrel, jun., W. Coffy,	1		3	4			29	1 00
Beaver Creek	Wilkes	Elkesville	J H. West	3	John F. Furgeson, - - - - - -	1			15	1		65	1 50
Bethany	Caldwell	Lenoir	R. H Moody	4	J. Curtis, J F. McCall, R B Harrison, -	1	5		2	1	1	23	60
King's Creek	Caldwell	King's Creek	S. Furgeson	4	*B Bradly, G. Russell, P. Carlton. - -	3	3		19	7	1	125	1 50
Lewis Fork	Wilkes	Lewis Fork	Wm Church	1	*Wm. Church, *A Lippford, T. Proffit, -	10		3	4	1	1	108	1 50
Union	Caldwell	Deal's Mills	J J Wallis	3	*J. Oxford, Thomas West, D Downs, -	2	2		4	1	1	70	2 00
Antioch	Alexander	Little River	J H West R L. Steele	4	*J. Reed, D. Austin, Wm. Reed, - - -	14	1		4	3		137	2 00
Stony Fork	Watauga	Stony Fork	A Lippford	2	S. Green, W. Carlton. F. P. Carlton, -	1	2		5			56	1 00
Abingdon	Caldwell	Lenoir	C Livingston		*C Livingston, E. S. Moore, R. M. Shell, -	3						21	95
New Hope	Wilkes	Church's Store	Wm. Church	4	*J McNeal, P Eller H. Eller, - - -	3	3		1		1	89	1 25
Zion Hill	Wilkes	W. rrior Creek	S Furgeson	2	J Barnes, J. Green, - - - - -	3						125	1 15
Elk	Wilkes	Elkesville	B Bradly		*Wm. D. Holder, J Cottrel, J. Keller, -	4	2	1	3			50	80
Sardis	Caldwell	Lenoir		4	R. Freeman, J. R. Sherril, T. Fineannon, -	7			1			67	1 70
Liberty	Caldwell	Lenoir	S. Furgeson E Tilly	3	*E. Tilly, A. Day, J. Clark, - - - -	2	2		1 2	1	1	18	65
German's Hill	Caldwell	Elkesville	S. Furgeson B Bradley	1	E. Story, F. Pennell, J. W. Bradly, - -							20	75
Walnut Grove	Wilkes	Wilkesboro'	J G. Bryan R L. Steele	3	H. Meadows, J. M. Frazier, - - - -	1	5		3	1		43	95
Dover	Alexander	Little River	J G Bryan	2	*H Holeclaw, *S. Metlock, J. Isenhour, -	28				3		101	1 40
Mt. Zion	Wilkes	Lewis Fork	J. Crouch	4	W Fairchilds, T. Land, L. Land, - - -	2						20	60
Macedonia	Alexander	Taylorsville	J W Jones		Wm. Teague, Torrel Burges, - - - -	4	1	1	1	3	3	129	1 50
Little River	Alexander	Taylorsville	S. Furgeson	1	*R. L. Steele, *J. G. Bryan *Wm. Pool, -	12	6		15	4	1	306	3 00
												Total,	

Those marked thus * are ordained ministers

every one that believeth. And the preaching of the gospel being the most ordinary means that God has in his wisdom and mercy devised, to make known the exceeding richness of his grace to the children of men, tho same being attended by the spirit, is sharper than a two edged sword, (Heb. 4, 12.) and finds its way to the heart of the sinner, and thus being cut to the heart, can with a heart-felt sense of their undone condition cry, men and brerhren what shall we do. (Acts 2, 37.) In this condition the poor prodigal begins to work, and very often works two kinds of works: He wants to do something to instate himself in the love and favor of God, and as such he begins with the law; but the law condemns in every sentence. Yet, as a schoolmaster, it brings us to Christ. When sin, by the commandments, becumes exceeding sinful, it cuts off the sinner from all self and self dependence, and he is made willing to be saved in God's own appointed way, by free grace alone. Here is a work acceptable with God. For he has said: seek, and ye shall find; ask, and it shall be given; knock, and it shall be opened. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. But when we ask and receive not, it is because we ask amiss: For Sarah, when she undertook to help God perform his promises by giving her hand-maid Hagar to Abraham, she did not receive the promised seed through Hagar, but an Ishmaelite. So then, brethren, we are not the children of the bond-woman, but of the free.

The word of God teaches us that no man putteth new wine into old bottles, neither putteth new cloth to an old garment; but the old leaven is to be purged out, that we may be a new lump. We are to pluck out the right eye, sin, and cut off the right hand, sin, and deny ourselves, and take up our cross and follow our blessed Redeemer daily. What but repentance can bring any one in such a frame as this? The prodigal, when the famine arose, and he began to be in want, he then began to think of his father's house, and made the good resolve, what he would do and how he would confess his sins and his unworthiness; and God who willeth not the death of him that dieth, is ever waiting to be gracious, whenever any one comes humble and penitent at his feet—here Lord, I give myself away, it is all that I can do. Justice now is satisfied; Christ has died; he has become the end of the law for righteousness to every one that believeth. All the divine attributes of the Deity can harmonize in the salvation of such a returning sinner; and God, by his spirit, quickens the dead faculties of the soul, and he is made alive to God, through Christ. As such, he is born not of blood, nor of the will of the flesh, nor of the will of man, but of God; and every one that is born of God, is born of love, for God is Love. And this is the covenant that I will make with them, saith the Lord: I will put my laws in their hearts, and in their

minds will I write them, and their sins and iniquities will I remember no more. Now here is the substance of faith: For we know wherein we were once blind, now we see, and we have peace with God through our Lord Jesus Christ. The Spirit itself beareth witness with our spirit, that we are the children of God. Now we believe in God, and believing, we rejoice with joy unspeakable and full of glory. For we have not received the spirit of bondage, again to fear, but the spirit of adoption, whereby we cry, abba Father! Thus believing in God we believe in his word. Here then is faith and hope. We do not see these things with our natural eyes, for that which is seen is not hope. Let us look at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal (II Cor. 4, 18.)

Thus, brethren, building our faith on Christ, the Rock, we have faith which has a substance, and hope which is as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; and charity which is the mainspring or the greatest of these In this agree both the law and the prophets; for thus it is written, and thus it behooved Christ to suffer and rise from the dead the third day, and that repentance and remission of sins should be preached in his name to all nations, beginning at Jerusalem, and except a man be born again, he cannot see the kingdom of God. Thus we have endeavored to show that it is not by works of righteousness which we have done, but salvation is by grace, through faith in our Lord Jesus Christ.

Now we will try to prove our faith by works. For faith without works is dead, being alone; and again, ye are my friends, if ye do whatsoever I have commanded you. Go ye, therefore, and preach the gospel to every creature, and he that believeth and is baptized shall be saved; and he that believeth not, shall be damned. It appears that here is a commandment for a believer in Christ to follow him in the ordinance of baptism. How shall we know whether he or she or they are believers? By their fruits shall ye know them; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. And the apostle Peter tells us to be always ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. St. John tells us, if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds. Bring forth, therefore, fruits meet for repentance, for Christ's church is to be built up of lively stones, a spiritual house. (I Pet. 2, 5; Rom. 12, 1 2; I Cor. 3, 16; and 6, 19 20; Eph. 2, 19—22; Eph. 4, 4 5; and 10--16.)

Then, as Christ is the author and finisher of our faith, we should follow his example and command, for the apostle Paul tells us in Ephesians 5, 23: The husband is the head of the wife, even as Christ is

the head of the church, and he is the Saviour of the body. Again, in Eph. 1, 21 22 23: That the God of our Lord Jesus Christ, the father of glory, &c., (see verse 17) hath given him a name above every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Then, inasmuch as Christ is the head of the church, and all power, both in heaven and earth, is given into his hand, and he holds the keys of hell and of death, let us follow him in all his ordinances and commandments, not building our hopes on works even of obedience, for if the love of God does not move us in obedience, we are, according to the Word of God, in an awful condition.—If ye love me, keep my commandments. He that sayeth he knoweth God, and keepeth not his commandments, is a liar, and the truth abideth not in him.

But are not some of the ordinances and commandments nonessential? They are to an unbeliever, and cannot, without regeneration, avail us any thing. You will find in the case of Simon, the sorcerer, (see Acts 8th ch,) He had a belief, and was baptized. But Peter said his heart was not right in the sight of God; but he was in the gall of bitterness and in the bond of iniquity. But to the true believer they are life and they are truth. For my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish. (St. John 10, 27 28 29.) And strangers they will not follow, for they know not the voice of strangers.

Can we not choose our own way to follow Christ in his ordinances? We should, dying friends, be very careful, lest we run in the way of Cain, or fall into the error of Balaam, and perish in the gainsaying of Core.

When God said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, &c. And behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink, &c. (Ex. 17, 5 6.) Was it not well with Moses, the man of God. But when the Lord spake unto Moses, take the rod and gather the assembly together, and speak unto the rock before their eyes, and it shall give forth his water. But Moses smote the rock twice. And the Lord said, because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. (See Numbers 20, 3—12, and 27, 13 14.) See, sayeth he, that ye make all things according to the pattern showed to thee in the mount. (Heb. 8, 5.) And when our Saviour took Peter and James and John into a high mountain, and was transfigured, and there appeared Moses and Elias, talking with him, Peter said unto Jesus, Lord, it is good for us to be here, Let

us build three tabernacles, one for thee, and one for Moses, and one for Elias.—What was the answer?—A bright cloud overshadowed them, and a voice out of the cloud said: This is my beloved son, hear ye him.

Be ye, therefore, followers of Christ, as dear children, and walk in love; do unto all men as ye would they should do unto you; being reviled, revile not again; love your enemies; bless them that curse you; do good to them that hate you; pray for them that despitefully use you and persecute you, and count all things but loss for the excellency of the knowledge of our Lord Jesus Christ. Learn also to glory, even in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, taking the shield of faith and the helmet of salvation, and the sword of the spirit, praying always with all prayer and supplication in the spirit, for it is through great tribulation we are to enter the kingdom. And the apostle Paul tells us, if we are Christ's, then are we Abraham's seed, and heirs according to the promise; and if we are the children of Abraham, we should do the works of Abraham, and shew our faith by our works, as did Abraham when God commanded him to take his son Isaac, whom he loved, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains, which I will tell thee of. Abraham did not shrink at the command of the Lord, nor say he would take a young bullock, or a ram, or a hegoat, and that either of them would do as well, but he arose early in the morning, and prepared for the journey. And in obedience he moved on as God had commanded him, even to lay hands upon his son and bind him, and drew his hand to make the fatal stroke, when the angel spake: Abraham, Abraham, withhold thy hand! &c. Here was faith and works, which agreed together. And Abraham was justified by faith and by works. His faith was made perfect.

But, my brethren, God does not require such severe trials at our hands; but it is, son or daughter, give me thy heart; crucify the old man with his deeds, and walk after the spirit. The commandments of God are not grievous to a christian, but the law of the Lord is his delight. The Word of God enjoins upon christians in particular to practice reverence, submission and gratitude to God, justice, truth, and universal benevolence to men. To forgive an injury is more manly than to revenge it; to control a licentious appetite is better than to indulge it. What kind of faith has a professor who is in the habit of drunkenness?—Is his light shining and his lamp burning?—Is he watching and praying?—Is his conversation in heaven?—It is to be lamented that some professors of religion seldom talk about it, unless they are "how come you so!" How will this kind of faith and its

works agree with Christ and his gospel?

Paul wrote to his Corinthian brethren not to keep company with any that is called brother, if he be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner. (I Cor. 5, 11; 6, 9 10.) Again we are told to mark them which cause divisions and offences, contrary to the doctrine which we have learned, and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple. Rom. 16, 17 18; II Thes. 3, 6 14. Know ye not that no such characters shall enter the kingdom of heaven. Well might the apostle Paul say, that all is not Israel that is of Israel. But in a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honor and some to dishonor. We are willing to admit that a christian may be overtaken in a fault; but when he feels the chastening rod of God he will shun such sin as a deadly poison. For every son he hath, he chasteneth; and if ye receive no chastening, then are ye bastards and not sons. Therefore let us not sleep as do others, but let us watch and be sober; for they that sleep, sleep in the night, and they that be drunken, are drunken in the night. See that ye render not evil for evil; follow that which is good, rejoice evermore, pray without ceasing. In every thing give thanks, for this is the will of God concerning you. Prove all things, hold fast that which is good, shun every appearance of evil: for godliness with contentment is great gain. And they that do such things declare plainly that they seek a city which hath foundations whose builder and maker is God. Let us consider the end of our faith, for it is salvation, deliverance from all pain, and trouble, and temptation, and sorrow, and sighing. Let us consider what it cost, and try to estimate its value; for if there could have been a law given that could have given life, then would Christ not have died.

But God, who is love and rich in mercy, withheld not his son, but gave him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. If God had withheld his son, what would have been our helpless and miserable condition! while he was agonizing in the garden of Gethsemane, or standing before a wicked council, where he was spit upon, and buffeted, and mocked, and whipped, and clad in a robe of mockroyalty, and in derision, hailed king of the Jews; bore his cross up Calvary, hung three dreadful hours in pain, died for our sins, arose for our justification, and ascended on high, and is our intercessor and great high priest: is it not reasonable then that we should crucify our sinful passions and appetites, pride and fear of man, with all things that oppose, laying aside every weight and the sin which doth so easily beset us, and run with patience the race set before us, that so running we may obtain a crown, even a crown which is incorruptible and full of glory, and that fadeth not

away. Should we not show our faith by separating ourselves from the world and becoming members of Christ's church militant, and let our lights shine before the world, and be fellow-workers together for the kingdom of our God and of his Christ, and sit together in heavenly places in Christ Jesus, to talk of his love, to sing of his praise, to commemorate his death and passion, until he comes, and to wash the disciples feet. If ye know these things, happy are ye if ye do them: And every one that heareth these sayings of mine, and doeth them, says our blessed Lord, I will liken him to a wise man, that dug deep and built his house upon a rock, and the rains descended and the flood came, and the wind blew, and beat upon that house, but it fell not, for it was founded on a rock. And like the five wise virgins, they had the oil of grace in the heart, and the wedding garment on, Christ our righteousness. Being wheat and meet for the master's use, they are gathered into the garner, and are no more strangers nor foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. (Eph. 2, 19—22.)

Dear brethren, when we have done all these things which are commanded us to do, let us not build on that, but say that we are unprofitable servants, and have only done what was our duty to do. Thus, brethren, let us both in word and deed, imitate our great Redeemer, for his ye are whose image ye bear.

ISAAC OXFORD.

MINUTES

OF THE

SIXTEENTH ANNUAL SESSION

OF THE

Lewis Fork Baptist Association,

CONVENED AT

MACEDONIA MEETING-HOUSE,

ALEXANDER COUNTY, N. C.

October 3rd and 4th, 1851.

SALEM, N. C:
PRINTED BY BLUM & SON.
1851.

MINUTES. 1857

1st. The introductory sermon was delivered, according to appointment, by Elder J. H. West, from Romans 10th chapt. and 10th verse.

2nd. Received letters from 23 churches, and minuted the accounts transmitted.

3rd. Organized the Association by appointing Elders John G. Bryan, *Moderator*, and Burton Bradley, *Clerk*.

4th. Invited corresponding messengers to seats with us, when the following were received: From the Three Fork Association, Elders R. P. Farthing, Larkin Hodges, and br. Wm. B. Farthing, with a letter and minutes. From the Catawba, Elders Thomas Craig, and R. H. Moody, with a letter and parcel of minutes.

5th. Opened a door for the reception of churches, when the Buffalo Cove Church was received and attached to the 1st section.

6th. Invited transient preachers to seats with us, when Elders Wm. Garner, S. P. Smith, R. Gentrey, J. Crouch, J. J. Watts, I. Oxford and R. L. Steele, accepted the invitation.

7th. Appointed Elder Wm. Pool, P. Carleton and Wm. Hines, with the Moderator and Clerk, a Committee of Arrangement, and invited correspondents to sit with them,—to whom all papers are referred.

8th. Appointed br. J. T. Shell, T. Prophet and E. K. Walsh, a Committee of Finance, who make the following report: Received in contributions from the Churches $29 40. Received of the Treasurer $2 50. When the following allowances were made: Placed in the hands of the Treasurer to defray the expense of printing minutes $18 00. Allowed the Clerk for his services $3 00. And divided the ballance among correspondents as follows: Elders C. Livingston, 18 cents; H. Holsclaw $1 24; S. Medloch $1 28; B. Bradley $1 02; J. H. West $3 03; E. Tilley $3 91;—leaving in the hands of the Treasurer 20 cents.

9th. Appointed the delegates of Macedonia church a committee to appoint preachers to preach on Saturday, who reported Elders S. Furguson, S. P. Smith, R. Gentrey, and J. H. West.

10th. Appointed br. P. Eller to write to the Three Fork Association, and br. A. Miller to write to the Catawba Association.

11th. Adjourned until to-morrow 9 o'clock. Prayer by the Moderator.

SATURDAY, OCTOBER 4th.

Met according to adjournment. Prayer by the Moderator.

1st. Called on the Committee of Arrangement, who reported and was discharged.

2nd. Read the Rules of Decorum.

3rd. Called on the Treasurer who reported satisfactorily.

4th. Called on corresponding messengers, who reported and were discharged.

5th. Appointed corresponding messengers: To the Catawba Association, Elders E. Tilley, Wm. Pool, J. Crouch, H. Holsclaw, J. Reid and C. Livingston. To the Three Fork, C. Livingston, E. Tilley, J. McNeal, J. H. Brown, J. H. West and Wm. Church.

6th. Called on Elder H. Holsclaw for the Circular Letter, which was read and ordered to be attached to these minutes, with the author's name annexed.

7th. Appointed Elder James Reid to write a Circular Letter for next year and choose his own subject.

8th. Appointed Union Meetings as follows: 1st, at Reddies River, to commence on Friday before the 2nd Saturday in August, 1852; Elders E. Tilley, J. H. Brown, J. H. West and J. Crouch, with their pastor, to attend. 2nd, at Lower Creek, to commence on Friday before the 2nd Saturday in September, 1852; Elders C. Livingston, Wm. Pool, J. G. Bryan, J. H. West, with their pastor, to attend. 3rd, at the Yadkin Church, to commence on Friday before the third Saturday in August, 1852; Elders J. Reid, J. H. West and J. Crouch, with their pastor, to attend.

9th. Appointed Elder J. J. Watts to preach the introductory sermon next year; and Elder J. McNeal his alternate.

10th. Again appointed the delegates of Macedonia church, a committee to appoint preachers to preach on Lord's Day, who report Elders T. Craig, R. P. Farthing, C. Livingston and J. Reid.

11th. Took into consideration a letter from aggrieved members of Lewis Fork church, and appointed Elders S. Furgeson, J. Vanoy and br. P. Eller, with the Moderator and Clerk, a committee to attend Lewis Fork church on Friday before the first Saturday in November next, to examine into their grievance and report to next Association.

12th. Took into consideration a letter from Lower Creek church, when the following resolution was adopted:

Resolved, That we commend the Lower Creek church for excluding her pastor, who preached doctrine contrary to the Baptist faith; and also that we inform the public in general that John B. Powel is still preaching in disorder.

13th. Took into consideration a Query from Little River church.

Query.—Is it a sufficient ground for an exclusion from fellowship according to the principles of the Baptist churches, for a member to join the Order of the Sons of Temperance. *Answer:*—Yea.

14th. Appointed the Clerk to superintend the printing of the minutes and that he have 800 copies struck and distribute them as usual.

15th. Appointed our next Association to be held with the Beaver Creek church, Wilkes County, N. C., 13 miles West of Wilkesboro', to commence on Friday before the 1st Lord's-Day in October, 1852.

Resolved, That the thanks of this Association be tendered to the citizens of this vicinity for the kind manner they have entertained us during this meeting.

Then adjourned until time and place appointed. Prayer by Elder J. H. Brown.

JOHN G. BRYAN, *Moderator.*

BURTON BRADLEY, *Clerk.*

CIRCULAR.

Loving brethren in Christ, chosen of God out of the world, to show forth the praise, the glory and the honor of God, the Father, and to observe his commandments and precepts:

Then, according to appointment of last year, we feel it to be our duty to offer you a few thoughts of what we conceive to be the duty of christians, as respects bridleing the tongue. The Apostle James in his Epistle 1st chapt. 26 verse, says: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Then, loving brethren in Christ Jesus, if we do not want vain religion, let us take the advice given us by the beloved Apostle, together with the counsel of the Psalmist David, 39th Psalm 1st verse: "I said I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle, while the wick-

ed is before me." Loving brethren in the Lord, this good and sweet counsel given unto us from these holy men of God, should sink with deep and due weight into each heart professing godliness. It is the pattern and example that we should always endeavor to keep before our eyes, while the good Lord may suffer us to travel as pilgrims and strangers in this wicked and sinful world.

Dear brethren and friends, whilst offering you a few of our thoughts upon this all-important subject, suffer us to bring to your minds the remarks of a very worthy and wise divine, made on a certain occasion. He observed that there were two important questions that every body ought to learn: that is, in the first place, what to say; and in the second place, when to say it. Dear brethren and friends, we think these observations very good; and that a due consideration of them, will do none of us any harm. For the wise man says: A word spoken in due season, how good it is; and again, a word fitly spoken is like apples of gold in pictures of silver. Hence it appears from the reading of those passages of the inspired penman, that there is a fit time to speak, which time we shall leave you to consider of, and point ont to your own satisfaction. And if any man lacks wisdom, let him ask of God, who giveth liberally unto all men and upraideth not, and it shall be given him, says the Word.

Beloved brethren and friends, we need not be mistaken about this matter; for we have the means at hand to enable us to perform this all-important duty, if we will but apply them aright. The blessed Savior told the Jews, while teaching them, to search the scriptures: for in them ye think ye have eternal life, and they are they which testify of me. John 5th chapt. 39th verse. A duty, which we fear is too much neglected by many in this our day. But if we will obey our blessed Lord's command, and search the good old book, we there can find the works of the flesh and the fruit of the spirit made manifest; good and evil, life and death set before us; and we are called upon by the author of the same, to look unto him and be saved. Then, O man! search prayerfully and try to understand what thou readest, so that thou mayest be enabled to bridle thy tongue; for it is filled with a world of iniquity set on fire. If you would not have your building destroyed, never give or say to men whatever you would not take again. By prosecuting the following directions, we have no doubt but we should have a great deal more peace than we have. By having less to do with matters which do not immediately concern us, whether ecclesiastical or political, even families and individuals would be much bettered, the moral character of the world better sustained, and christians enjoy more happiness with clearness of conscience. Let us aim at this object, by bridleing the tongue.

Enter into the city with meditation and reflection, always keeping the Bible before us for our index and compass. When we go into the

city, let us select peace and peace makers for our escort, board with patience, walk with experience, seek to and enter into the school that teaches regeneration unto life; and withal, forget not faithfulness. And when we have learned the first lesson in the school of Christ, we shall be completely prepared for the second: Watch and pray lest we enter into temptation. By these means we shall crucify the flesh with the affections and lusts, imprison selfishness and prejudice, and keep in subjection all the enemies of our souls; and then we shall enjoy peace and much happiness. The happy man, born in the city of regeneration, in the parish of repentance unto life, was educated at the school of obedience, and lives in the plain of perseverance; he works at the trade of diligence, notwithstanding he has a large estate in the county of christian contentment, and many times does jobs of self-denial; he wears the plain garment of humility, and when he appears at court, his raiment is of wrought gold all glorious within; he often walks the valley of self-abasement, and sometimes climes the mountain of spiritual mildness; he breakfasts every morning on spiritual prayer, & sups every evening upon the same; he has meat to eat the world knows nothing of, his drink is the sincere milk of the Word. Thus happy he lives and happy he dies. Happy are all who have gospel submission in their will, due order in their affections, sound peace in their conscience, sanctifying grace in their soul, real divinity in their breast, and true humility in their heart, the Redeemer's yoke on their neck, the vain world under their feet, and a crown of glory on their head. Happy is the life of such a one!

Dear brethren and friends! In order to attain which, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your hearts, guard your senses, redeem your time, love Christ, and long for glory.

Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you all. AMEN.

H. HOLSCLAW.

STATE OF THE CHURCHES.

CHURCHES.	COUNTIES	POST OFFICES.	PASTORS.	SATURDAYS.	NAMES OF DELEGATES:	Baptized	Rec. by Letter	Restored	Dis by Letter	Excluded	Deceased	Total	Contribut'n
Lewis Fork	Wilkes	Lewis Fork	Wm Church A Lipford	1	W Church* A Lipford* T Prophet				4	7		97	1 50
Gorman Hill	Caldwell	Elksvillo	B Bradley	1	T Penil E Storie	2					1	21	75
New Hopo	Wilkes	Church's Store	Wm Church	4	P Eller *J McNeal** H Eller				3	2	1	83	1 50
Abington	Caldwell	Lenoir	C. Livingston	1	C Livingston* J W Livingston	1	1		3			20	75
King's Creek	"	King's Creek	B Bradley	4	B Bradley* P Carleton G Russel	5	3	2	8	5	2	131	1 50
Lower Creek	"	Lenoir	J Reid *M* Smith	2	*M* Smith* S Hagler Wm L Sherrill		1	1	6	40		38	1 50
Stony Fork	Watauga	Stoney Fork	L Hodges	2	W Carleton N Church A *Miller*		3		4	2		53	1 00
Zion Hill	Wilkes	Warrior Creek	J G Bryan	2	S Furgeson* J Barnes E B Phillips	25	1	1	6	1	3	126	1 32½
Walnut Grove	"	Wilkesboro'	J G Bryan	3	J Low J Price H *Mendows*	12	4		5	3		51	1 00
Liberty	Caldwell	Lenoir	J G Bryan E Tilley	3	E Tilley* J Clark A *Day*	1				1		18	50
Mount Zion	Wilkes	Lewis Fork	J Crouch	2	T Land W Fairchilds L Land	5	2	1	1	2		25	75
Macedonin	Alexander	Taylorsvilo	W Garner		W Price V Teague W Grider	12		1	11	1	1	129	2 25
Reddies River	Wilkes	Church's Store		2	J H Vanney* W Whitty		2		3	1		47	1 00
Sardis	Caldwell	Lenoir	C Livingston	4	J Smith R Freeman	1		2	2	19		46	1 66⅔
Beaver Creek	Wilkes	Elksville	J H West	3	J H Brown* T Carlton T Furgeson	1	1		1	1		65	1 50
Bethany	Caldwell	Lenoir	R H Moody	4	J Curtice	1			2	1		21	60
Union	"	Deal's *Mills*		3	H West D Downs J T Shell	2			1	4		67	1 53⅓
Antioch	Alexander	Little River	J Reid W Pool	4	J Reid* D Austin V Teague	2	6	1	7	3		138	1 66
Yadkin	Caldwell	Fort Defiance		3	W Coffy Wm Hattan	4	1	1	7	6		22	75
Dover	Alexander	Little River	J G Bryan	2	H Holsclaw* J Land T Reid	2	4	1	2	7		99	1 05
Mount Gilead	"	Taylorsville	J J Watts	3	W Hines E Hines G W Wallis	2	2		1	2		44	1 00
Elk	Wilkes	Elksville	B Bradley	3	E K Walsh T Kendall J Keller	1			11	1		40	62½
Little River	Alexander	Taylorsville	J G Bryan	1	J G Bryan* W Pool J H West	3		6	12	32	2	264	3 00
Buffalo Cove	Caldwell	Fort Defiance	B Bradley	2	W Cotteral sen W Cotteral jun E Day							15	75
					Total	82	31	17	100	141	10	1660	29 40

Those marked thus (*) are ordained ministers.

MINUTES.

FRIDAY, OCTOBER 1st.

1st. The introductory sermon was delivered by Elder JAMES MCNEAL, from 84th Psalm, 11th verse.

2nd. Received letters from 23 churches, from which the annexed table was prepared.

3rd. Organized the Association, by appointing Elders JOHN G. BRYAN, *Moderator*, and BURTON BRADLEY, *Clerk*.

4th. Opened a door for the reception of newly constituted churches, when Pleasant Hill and Hollow Spring churches were received. Attached Pleasant Hill to the 3rd section, and Hollow Spring to the 1st section of this Association.

5th. Invited corresponding messengers to seats with us, when the following were received: From the Three Fork Association, Elders Jacob Green, John A. Farthing, and Joseph Harrison, with a letter and parcel of minutes; from the Catawba River Association, Elder Thomas Craig, with a letter and no minutes, who took seats and aided us in council.

6th. Invited transient preachers to seats with us: Elder Jacob Crouch accepted the invitation.

7th. Appointed Elders J. H. Vannoy, James Reid, br. Peter Eller, with the Moderator and Clerk, a C[illegible]mittee of Arrangement, and invited corresponding bret[illegible]n to sit with them, to whom all papers are referred.

8th. Appointed J. T. Shell, T. Proffit and P. Carleton, a Committee of Finance, who report[illegible] Receive[illegible]in contribution from the churches, $31 28[illegible]. Received of the Treasurer, $4 83. When the following allowance[illegible] in the hands of the Treasurer, $25 00, to [illegible] printing the minutes; allowed the Clerk $[illegible] ballance among correspondents, to wit: C. Li[illegible] J. Reid, 65 cents; J. Crouch, 63¾ cents; W. L[illegible] H. Holsclaw, 80 cents; E. Tilley, $2 06¼, J. [illegible] leaving in the hands of the Treasurer, 5 cents.

9th. Appointed the delegates of [illegible] churches a committee to appoint preachers to preach to-morrow, reported T. Craig, J. Green, C. Livingston and J. Reid.

10th. Appointed br. J. McNeal to write to the [illegible] Fork Association, and J. T. Shell to the Catawba River [illegible]ation.

11th. Adjourned until to-morrow, 10 o'clock A. M. [illegible]ayer by Elder J. Reid.

SATURDAY, OCTOBER, 2nd.

1st. Met according to adjournment. Prayer by the Moderator.

2nd. Called on the Committee of Arrangement, who reported and were discharged.

3rd. Read rules of decorum.

4th. Called on the Treasurer, who reported satisfactorily.

5th. Called on correspondents, who reported and were discharged.

6th. Appointed correspondents to the Catawba River Association: Elders C. Livingston, J. Reid and Burton Bradley; to the Three Fork Association, Elders Wm. Pool, J. G. Bryan and J. McNeal.

7th. Called for the Circular Letter, which was read, received and attached to these minutes.

8th. Appointed Elder J. G. Bryan to write a circular for next year, and choose his subject.

9th. Appointed Union Meetings: 1st, at Lewis Fork Church, to commence on Friday before the 1st Saturday in August next; Elders G. Swaim, C. Livingston, H. Holsclaw, J. Reid, and J. Crouch, with their pastor, to attend. 2nd, at Buffaloe Cove, to commence on Friday before the 2nd Saturday in August next; Elders J. G. Bryan, J. Crouch, H. Holsclaw and J. Reid, with their pastor, to attend. 3rd, at Sardis, to commence on Friday before the 4th Saturday in August next; Elders J. Reid, E. Tilly, J. H. Brown and J. Crouch, with their pastor, to attend.

10th. Ordered the Clerk to attach the system of this Association to these minutes.

11th. Called on the committee appointed to visit Lewis Fork Church who reported:

REPORT.

North Carolina, Wilkes County, October 31st, 1851.

We the undersigned, appointed by the Lewis Fork Association to visit the church at Lewis Fork: Moderator did not attend, being objected to, the committee failed to act.

BRADLEY, P. ELLER.
SMITH FURGESON, JOHN. H. VANNOY. } Com.

Also the Church informs the Association that she is in peace with herself and sister churches.

12th. Took into consideration a query from Little River church: QUERY. Is it Gospel order to receive the testimony of a person who has been received by experience and no expedient opportunity of being baptized before a controversy has come into the church. ANSWER, Yea.

13th. Appointed Elders J. Green, T. Craig, J. A. Farthing and J. Harrison, to preach on Lord's-Day.

14th. Called for correspondent's letters, which were read and received.

15th. Appointed Elders B. Bradley to preach the introductory sermon next year; J. Reid his alternate.

16th. Took into consideration the resolution of last session, relative to the Lower Creek church, and publication of John B. Powell, and adopted the following:

Resolved, That we rescind the resolution relative to the publication of said John B. Powell.

17th. Appointed the Clerk to superintend the printing of the minutes of this session, and that he have 800 copies struck, and distribute them as usual.

18th. Appointed our next session to be held with the Liberty church, Caldwell County, N. C., 6 miles East of Lenoir, to commence on Friday before the 1st Lord's-Day in October, 1853.

Resolved, That the thanks of this Association be tendered to the citizens of this vicinity for their kindness to us during this session.

Resolved, That we tender our thanks to the Moderator and Clerk for the dignified manner in which they have conducted themselves during this session.

Adjourned until time and place appointed. Prayer by the Moderator.

JOHN G. BRYAN, *Moderator*.

BURTON BRADLEY, *Clerk*.

SYSTEM OF THE LEWIS FORK BAPTIST ASSOCIATION.

As the communion of saints, so the communion of the churches, is a desirable blessing to obtain and promote which ought to be the endeavors of all the people of God. Although churches formed on the Gospel plan are independent of each other, with regard to power, yet not so strictly speaking with regard to communion. For as saints in general have a right to share in each others gifts and graces, so have churches in this joint capacity. It is a general rule to do good and communicate and forget not; (Heb. 13, 16.) which is applicable in a particular manner to churches, as such.

In order more amply to obtain this blessing of communion, there ought to be a coalizing or uniting of several churches into one body, so far as their local situation and other circumstances will admit.

But as it is impracticable for all the individual members thus to associate and coalize together, the churches should each respectively choose and delegate some of the most able, pious and judicious from amongst themselves, and particularly their ministers, to convene at such time and places as may be thought most conducive to the great end proposed, to act as their representatives in the general assembly. Their expenses ought to be defrayed by the churches who send them. These delegates, at their first meeting, are in a formal manner to enter into covenant with each other as the representatives of the churches for the promotion of Christ's cause in general, and the interest of the churches they represent in particular. They should then form their plan of operations, and fix on the most proper place and time for meeting in future. Although such a conjunction of churches is not expressly commanded in scripture, yet it receives sufficient countenance and authority from the light of nature and the general laws of society, but more especially from a precedent established by the apostolic authority, recorded in Acts 15th chapter. An association thus formed is a reputable body, as it represents not a city, country or nation, but the churches of Jesus Christ. It is by no means to be deemed a superior judicature, vested with coercive power or authority over churches;

it presumes not to impose its sentiments on its constituents under pain of excommunication; nor does it anathematize those who do not implicitly submit to its determination, which would be nothing less than spiritual tyrany, and better comport with the arbitrary spirit of popish councils than with that meekness, which distinguishes the true disciples and humble followers of the lowly yet adored Jesus. The apostles, elders and brethren, who composed the first christian councils, presumed not to impose their conclusions on the church in such a lordly manner, but preferred their determinations with this modest prologue, it seemed good to the Holy Ghost and to us to lay upon you no greater burden than those necessary things. (Acts 15th, 28.) The Baptist Association arrogates no higher title than that of an advisory council, consistent with which epithet it ought ever to act, when it acts at all, without intruding on the rights of independent congregational churches, or usurping authority over them. (Matt. 23. 10—12.) Nevertheless the Association hath a natural and unalienable right to judge for itself what churches shall be admitted into confederacy with it, and to withdraw from all acts of communion and fellowship with any church so admitted, provided such church obstinately persists in holding corrupt principles, or indulging vicious practices, notwithstanding all proper endeavors have been used to reclaim her. (Eph. 5, 7. Rev. 18, 4.)

An Association when transacting business, should proceed in the following manner:

1st. Always begin and end each session by prayer.

2nd. Admit none as messengers but such as come recommended by letter, well authenticated, from the churches to which they belong, or from whence they came.

3rd. When a church petitions by letter for admission, if approved of, the Moderator is to inform the messengers that their request is granted, and desire them to take seats.

4th. All who have any thing to offer, are to rise and address the Moderator.

5th. While one is speaking, the rest are to be silent; yet all have an equal right to speak in turn.

6th. No partiality or respect of persons is to be shown.

7th. Every matter should be canvassed with gravity, modesty and a sincere aim after truth.

8th. When all are not agreed, the matter may be put to a vote and a majority determine.

9th. All queries regularly sent by the churches, should be answered, if expedient.

10th. Any matter proposed, relative to the general good of the churches, should be seriously attended to.

11th. Every transaction should be conformable to the revealed will of God.

12th. A circular letter should be written and sent to all the churches in confederation, containing such instruction, information and advice, as may be thought most suitable, and with which should be sent the transactions of the Association.

The benefits arising from an association and communion of churches are many. In general, it tends to the maintaining of the truth, order and discipline of the Gospel.

1st. By it the churches may have such doubts as arise among them, cleared, which will prevent disputes. (Acts 15, 28 29.)

2nd. They will be furnished with salutary council. (Pro. 11,14.)

3rd. The churches will be more closely united in promoting the cause of Christ.

4th. A member who is aggrieved, through partiality or any other wrongs received from the church, may have an opportunity of applying for direction.

5th. A godly and sound ministry will be encouraged, while a ministry that is unsound and ungodly, will be discountenanced.

6th. There will be a reciprocal communion of their gifts. (Phil. 4, 15.)

7th. Ministers may alternately be sent out to preach the Gospel to them that are destitute. (Gal. 2, 9.)

8th. A large party may draw off from the church, by means of an intruding minister, or otherwise; and the aggrieved may have no way of obtaining redress, but from the Association.

9th. A church may become heretical, with which its godly members can no longer communicate, yet cannot obtain any relief but by the Association.

10th. Contentions may arise between sister churches, which the Association is most likely to remove.

11th. The churches may have candidates for the ministry properly tried by the Association.

These and other advantages, arising from an Association, must induce every godly church to desire union with such a body. But should any stand off, it would argue much selfsufficiency and little or no desire after the unity of the spirit or mutual edification.

CIRCULAR LETTER.

DEAR BRETHREN:—The revolving wheels of time have rolled on the period in which it is your right to expect our annual address. Permit us, therefore, to present the following to your prayerful consideration, in which you will see the necessity of adhering strictly to the word of the Lord, as the all-sufficient and only infallible rule of faith and practice. If the actions of men will do to judge their principles by, there are many of them who suppose that Christ hath appointed no particular form of government for his church under this dispensation, but hath left it to be modeled by men as may be most agreeable to their own ideas, or most suitable to particular times or the circumstances of local situations. But this supposition implies a manifest absurdity,—yea, a multitude of absurdities. Were this the case, Christ would have a kingdom, but a kingdom without any definite form. God must have manifested far more regard for the pattern of heavenly things, than for those heavenly things themselves. Moses must have been more faithful as a servant in his master's house, than Christ, as a son, over his own house. The Church, it is granted, is God's building; but, according to this system, it must be a building without any regular plan, without any system or order. We are persuaded better things of you, brethren, than to suppose that the subject will be viewed as either uninteresting or unimportant, since you have as individuals and as churches, solemnly covenanted in the fear of the Lord, to adopt this as a fundamental point in your faith.

Let us briefly consider, first, the sufficiency of this divine rule; secondly, its infallibility; thirdly, the necessity of strictly adhering to it as our rule of faith and practice.

Permit us, before we enter into a further elucidation of this important subject, to make a few remarks which will, we think, sustain us scripturally in subjoining the 2nd article to our faith. We learn from scripture, that when the adversaries of Judah and Benjamin heard that the children of the captivity were building a temple to the Lord God of Israel, they came and proposed to build with them, saying: We worship God as do ye. We here ask, who were their adversaries?—Were they the Chaldeans or the Persians?–No; they were the relics of the ten tribes, and the foreigners that had joined themselves to them, and patched up that mongrel religion which we read of in 2nd Kings 17th chapt., 33rd verse. What was the course pursued by the children of the captivity towards the people of the land, who were their adversaries?—Did they consent to their proposal, and all work together? No; they acted as should the people of God, at all times, and declared themselves separate from such an amalgamated mass. The course pursued by these people, after the declaration was made, proved who they were, and whether they worshiped God, as did the children of the captivity, yea or nay. And what did they do?—They commenced the mighty project of hireing. And what did the hirelings do? Did they go on in the work of the Lord, or did they, with rage and ambition, do everything in their power to frustrate the workmen in the work whereunto Israel's God had appointed them?—But, dear brethren, as with the building of that temple so with the church: Not by might nor by power, but by my spirit, saith the Lord of hosts.

We now proceed as proposed above.

First, the sufficieney of this divine rule. And on this point, in general terms we are aware, brethren, that you will all agree that there is no deficieney in this holy book, the Bible. But we deem it of vital importance to the welfare of Zion, the peace of Jerusalem, and the advancement of the interest of the churches, that we not only agree in general terms, but with the most scrupulous exactness listen to its directions, laws, examples, ordi-

nances, admonitions, &c. In all matters of faith and practice, in a religious point of view, the great Apostle informs us, that the scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Viewing this rule then as emanating from the high authority of God, it would be a base reflection on his divine wisdom and goodness, for us who profess to be his disciples, either to add to or depart from the rule which he has given us in his Word. But we are not only to learn from the directions of this text, that the scriptures are divinely inspired, and consequently infallible, but also that they are profitable for all the purposes contemplated by their divine author. Now the grand object is, that the man of God may be perfect, thoroughly, not partially furnished unto all good works. While then, from this divine repository of instruction and fullness of perfection, the man of God is furnished, we conclude, as a matter of course, that none who are men of God will furnish themselves from any other quarter; and second, that no works can be good in the estimation of God, unless warranted by that blessed book. Again, the Apostle tells us that the Grace of God that brings salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world. The sufficiency of this holy rule shines forth conspicuously in the ample provision made for the whole walk and conversation of saints. Are they required to deny themselves of ungodliness, they need not explore the regions of science and literature in order to learn what is detestable in the estimation of the high and lofty one. The saints of God are taught by his word to deny themselves of ungodliness and worldly lusts. Are they required to live soberly, they need not form a connexion with the world to effect this blessed object; they find it written: Israel shall dwell safely alone. They are taught by grace, to be sober and temperate in all things. Are they required to live

righteously and godly, the word of the Lord is the only complete rule of righteousness and godliness. This rule applies to every department of Zion in matters of faith and practice; it not only requires them to hold fast the form of sound words and sound doctrine, but it commands them, in the name of our Lord Jesus Christ, to withdraw from every brother that walks disorderly. If they come unto you and bring not this doctrine, the rule says, receive them not into your houses, nor bid them God speed. All the ordinances of the house of God are plainly expressed in this sacred rule; the discipline is fully contained in the Holy Scriptures. The heretic, after the first and second admonition, is to be rejected; the unruly, the drunkard, the liar, and all other disorderly characters, are to be put away, according to the rule provided by Zion's King. The manner of bringing into service the gifts which God has bestowed upon individual members for the edification of his body, together with all relative duties of the ministers, including every necessary arrangement for ministerial support, is clearly stated in the word of God, so much, that all is plain and should strictly be obeyed.

Secondly, its infallibility is abundantly demonstrated by the fact, before noticed, that it is of God and never to be superseded by any other rule. Again, this may be considered the infallible rule, when compared with the various rules laid down by those who teach for doctrines the commandments of men infallible. First, because it cannot fail to please God, it being the result of his council, and based upon his sovereign will. Secondly, it cannot fail to secure the peace and happiness of the saints in keeping his commandments. There is an exceeding great reward. The rule says, to obey is better than sacrifice, and to hearken than the fat of rams; while on the other hand, rebellion is the sin of witchcraft, and stubbornness is iniquity. Again, if thy children forsake my law, saith God, and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgressions with a rod and

their iniquities with stripes. But, lastly, this rule is infallible, because in adhering to it we cannot fail to be right. Thirdly, we are to speak of the necessity of adhering strictly to the word of God in all things, as the man of our council, standard of our faith, and rule of practice. As the children of God, this necessity is predicated on, first, our obligations. We contemplate Jesus Christ in his relative character as prophet, priest and king; in each and every one of these effects, our obligation will appear: As our prophet, we are bound to listen to his instruction; as our priest, we are bound alone to rely in his atonement and intercession; and as our king, we are bound to own him and honor him in the legislative department of his kingdom, by refusing any other laws or ordinances, plans or devices, schemes or contrivances, in matters of religion, than such as bear the broad seal of his divine majesty, and by our obedience to all his commandments. Secondly, this necessity arises from the frequent and solemn admonitions given us in the New Testament, like the following: Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition. Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocricy, having their conscience seared as with a hot iron. Know that in the last days perilous times shall come; for men shall be lovers of their own selves, and not only so, but there shall be false teachers amongst you, who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. Thirdly, the necessity of adhering strictly to this divine rule appears from the manifest fulfillment of these fearful predictions. The time is evidently come, when men will not endure sound doctrine, but after their own lusts, are heaping to themselves teachers, having itching ears.

The present divided state and general ferment and commotion

of what is called a religious world, should teach us the necessity of flying to the word and to the testimony, knowing it is there, and only there, we shall find safety. The visibility of the Church of Christ requires that all who love our Lord Jesus Christ should give the more earnest heed to things they have heard, lest at any time they should let them slip. The visibility of Zion depends on this, then: Ye are my disciples, if ye do whatsoever I command you. Brethren, if we are not governed by this holy, perfect, and infallible rule, we have no more claims to the character of the churches of Christ than the nations around us, Jews or Pagans. Would you, as churches, be as a city set upon a hill, this only can be, when you are enabled through grace to shine forth in Bible doctrine, discipline, ordinances &c., rejecting all things that will not measure with the rule.

Let us then have on the whole armor of righteousness, our feet shod with the preparation of the Gospel of peace, our loins girt about with truth, and in our hand the sword of the spirit, which is the word of God, that we may fight the good fight, finish our course, keep the faith, and receive the crown; and Christ is the same yesterday, to-day and forever Let us esteem it our greatest privilege and most reasonable service, to bring forth the royal diadem, and crown him Lord of all.

Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

JAMES REED.

1823

MINUTES.

Friday, September 30th.

1st. The introductory sermon was delivered, according to appointment, by Elder B. BRADLEY, from Hebrews, 12th chapter 28th verse.

2nd. Appointed brethren Peter Eller and Pickens Carlton, reading Clerks.

3rd. Read letters from 23 churches, and minuted the accounts transmitted.

4th. Organized the Association by appointing Elder JOHN G. BRYAN, *Moderator*, and BURTON BRADLEY, *Clerk*.

5th. Opened a door for the reception of churches, when Yellow Hill church was received.

6th. Invited corresponding brethren to seats with us: From the Catawba Association, a letter and minutes, by the hands of her messengers, Elders T. Craig, Wm. Bradshaw, brethren Wm. Carrol and Carrol Moor; from the Three-Fork Association, a letter and minutes, by the hands of her messengers, Elders J. A. Farthing, J. Farmer, L. Hodges and J. Cook,—who were received, took seats, and aided us in council.

7th. Appointed Elders H. Holsclaw, J. H. Brown, and br. P. Eller, with the Moderator and Clerk, a Committee of Arrangement, to whom all papers are referred.

8th. Appointed P. Carlton, T. Proffit and N. Church, a Committee of Finance.

9th. Appointed the delegates of Liberty church, a committee to appoint preachers to preach on to-morrow, who reported Elders J. Cook, J. Farmer, J. Farthing, and L. Hodges.

10th. Appointed Elder Wm. Pool to write to the Three Fork Association, and J. Reid to the Catawba River Association.

11th. Adjourned until to-morrow, 9 o'clock, A. M.

Prayer by Elder John Cook.

Saturday, October 1st.

Met according to adjournment. Prayer by the Moderator.

1st. Called on the Committee of Arrangement, who reported and were discharged.

2nd. Read rules of decorum.

3rd. Called on the Treasurer, who reported satisfactorily.

4th. Called on correspondents, who reported and were discharged.

5th. Appointed correspondents: To the Catawba River Association, Elders C. Livingston, Wm. Pool, and br. H. West; to the Three Fork Association, Elders J. H. Brown, Wm. Pool, J. G. Bryan and E. Tilley.

6th. It being made known to the Association, that there are no male members belonging to the church at Abingdon, the Association appoint Elders C. Livingston, H. Holsclaw and J. Reid, a committee to meet at said church on Friday before the 3rd Saturday in November next, examine into said church, and act as they may think most conducive, and report to the next Association.

7th. Called on Elder J. G. Bryan for the Circular letter, which was read, received, and attached to these minutes.

8th. Appointed Elder J. H. Brown to write a circular next year, and choose his own subject.

9th. Called on Committee of Finance, who made the following report: Received in contributions from the churches $30 26¼; received of the Treasurer, 92½ cents, and made the following allowance: Placed in the hands of the Treasurer, to defray the expense of printing minutes, $18 00; allowed the Clerk $3 00 for his service, and divided the balance among correspondents, viz: C. Livingston, 86 cents; J. Reid, 67 cents; B. Bradley, 84 cents; J. G. Bryan, $2 73: Wm. Pool $2 94; J. McNeal, $1 59;—and committee were discharged.

10th. Appointed Union Meetings: 1st, at New Hope church, to commence on Friday before the 4th Saturday in July, 1854; Elders J. Reid, J. G. Bryan, B. Bradley, J. Crouch, Wm. Pool and T. Craig, with their pastor, to attend. 2nd, at the Yadkin church, to commence on Friday before the 3rd Saturday in November, 1853; Elder J. H. Brown, E. Tilley, J. Crouch and br. D. Austin, with their pastor, to attend. 3rd, at Lewis Fork church, to commence on Friday before the 1st Saturday in August, 1854; Elders J. G. Bryan, Wm. Pool, H. Holsclaw.

C. Livingston, S. Medloch and brother H. West, with their pastor, to attend. 4th, at Stoney Fork church, to commence on Friday before the 2nd Saturday in September, 1854; Elders J. H. Brown, J. McNeal, E. Tilley and C. Livingston, with their pastor, to attend. 5th. At Elk, to commence on Friday before the 4th Saturday in August, 1854; Elders J. Reid, H. Holselaw, S. Medloch and J. McNeal, with their pastor, to attend. 6th, at Union, to commence on Friday before the 1st Saturday in November, 1853; Elders J. McNeal, J. G. Bryan, J. Crouch, and brn. D. Austin and M. Austin, with their pastor, to attend. 7th, at Buffalo Cove, to commence on Friday before the 2d Saturday in August, 1854; Elders J. G. Bryan, J. Reid, E. Tilley, J. Crouch, J. McNeal, with their pastor, to attend.

8th. The Asso'n authorizes the Clerk to give letters of dismission to the following churches, for the purpose of forming a new Association, viz: (German Hill, Yadkin, Buffalo Cove, King's Creek, Dover, Union, Sardiee, Liberty, Antioch, Elk, Bethany, Hollow Spring, Lower Creek,) provided they may apply for them before the next session.

9th. Took into consideration the Queries from Macedonia Church. Query 1st: In what way should a church proceed to act with a member whose christian character and orderly walk is good, and cannot get a letter, and has been baptized by a Baptist minister, by immersion? *Ans.* We think it not expedient to answer the query for lack of form.

Query 2nd: Are the Old and New Testaments a sufficient rule of faith and practice to govern and rule the Baptist Church of Christ without any abstract of principles whatever? *Ans.* Yea. And there is nothing in our abstract whatever but the doctrines in the Old and New Testaments.

Also considered the Query from King's Creek Church: Is it Gospel order for members of Christ's Church to make, vend, or use spirituous liquors more than for medical or mechanical purposes?

Ans.—Whereas, Being apprised of the great distress in the churches of Christ, occasioned by the excessive use of ardent spirits; and whereas, being satisfied, from past experience, that its use is actually injurious to the cause of the Redeemer's Kingdom, and subversive of the peace and enjoyment of mankind, both in Church and State; and that it is unscriptural, immoral and disorderly to use it as a beverage, or to visit tippling-shops,

bar-rooms, or any other place where it is vended for the purpose of common use:

Therefore Resolved, That this Association agrees to use her utmost influence to promote the cause of Temperance.

10th. Took into consideration the request from Union Church. Request: We inform the Association that we wish the cause of separation between us and the rent off party, so called, published in our next minutes; also, that we are not opposed to Temperance, the Bible Society, the Tract Society, the Sunday School Union, nor the Missionary cause, but the Order of the Sons of Temperance.

And appointed a committee, consisting of Elder J. Reid, Wm. Pool, J. McNeal, and brethren J. Barnes and T. Isbell, to state the cause of separation, who made the following Report: We declare that it was not the cause of Temperance, nor the Missionary cause, that caused the division between us, the Lewis Fork Association, and that part of the Taylorsville Association that formerly belonged with us, but the Order of Sons of Temperance, and not the temperance part of that Order. The report received and committee discharged.

11th. Called for correspondent letters, which were read and received.

12th. Appointed Elders J. Cook, J. B. Farthing, L. Hodges and T. Craig, to preach on Lord's-Day.

13th. Appointed Elder J. Reid to preach the introductory sermon next year, and H. Holsclaw, his alternate.

14th. Appointed the Clerk to superintend the printing of these minutes, and have 800 copies struck, and distributed as usual.

15th. Ordered the Clerk to have a short biography of the life of Elder Moses Smith published with these minutes.

16th. Appointed our next Association to be held with the Lower Creek Church, Caldwell County, N. C., 2 miles East of Lenoir, to commence on Friday before the 1st Lord's-Day in October, 1854.

Resolved, That the thanks of this Association be tendered to the citizens of this vicinity for their kindness to her, during this session.

And adjourned until time and place appointed. Prayer by Elder J. McNeal.

JOHN G. BRYAN, *Moderator*.

BURTON BRADLEY, *Clerk*.

MINUTES

OF THE

SECOND ANNUAL SESSION AFTER THE DIVISION

OF THE

LEWIS FORK BAPTIST ASSOCIATION,

CONVENED AT

LITTLE RIVER MEETING-HOUSE,

ALEXANDER COUNTY, N. C.,

On Friday, 5th and 6th of October, 1855.

SALEM, N. C.
L. V. BLUM, BOOK AND JOB PRINTER.
1855.

MINUTES.

FRIDAY, OCTOBER 5th, 1855.

1st. The introductory sermon was delivered, according to appointment from last year, by Elder Joel H. Brown, from 1st Timothy, 2nd chapter and 8th verse: "I will, therefore, that men pray every where, lifting up holy hands without wrath and doubting."

2nd. After a few minutes intermission, the delegates convened at the Meeting-House, and were brought to order by the Moderator, by singing and prayer.

3rd. Elder Wm. Pool and brother Thornton Proffit were appointed to read letters,—when letters from 11 churches were handed in, from which the annexed table was prepared.

4th. Organized the Association by appointing Elder JOHN G. BRYAN, *Moderator*, and PETER ELLER, *Clerk*.

5th. Invited corresponding messengers, when the following were received: From the Senter Association, Elder John H. Vannoy, with a letter and parcel of minutes; from the Three Fork Association, Elder John Cook, with a letter and parcel of minutes; from the Lower Creek Association, Elders Thomas Craig, H. Holsclaw and Wm. D. Holder, with a letter and parcel of minutes;—all of whom were gladly received and given the right hand of fellowship, seated with us, and aided us in council.

6th. Invited transient preachers to seats with us.

7th. Authorized the Moderator to make all temporary appointments during the session of this Association.

8th. Appointed brethren Thornton Proffit, John McNeil and John Barns, a Committee of Finance.

9th. Appointed Elder Wm. Pool to write to the Three Fork Association, Jacob Crouch to the Lower Creek Association, and John G. Bryan to the Senter Association.

10th. Appointed the delegates of Little River Church a Committee to assign preachers to supply the stand on Saturday,—who reported Elders John Cook, Thos. Craig, H. Holselaw and John H. Vannoy.

11th. Appointed Elders Joel H. Brown, Wm. Pool, brethren Absalom Faw, McAlpin Walsh and John B. Green, with the Moderator and Clerk, a Committee of Arrangement, and invited corresponding messengers to sit with them.

12th. On motion, adjourned until to-morrow morning, 9 o'clock. Prayer by Elder Jacob Crouch.

SATURDAY, OCTOBER 6th.

Met according to adjournment. Prayer by the Moderator.

1st. Called the roll of delegates.

2nd. Called on the Committee of Arrangement, who reported and was discharged.

3rd. Read Rules of Decorum.

4th. Called on the Treasurer, who reported satisfactorily.

5th. Appointed Elder Wm. Pool and A. Faw, a Committee on Propositions, to whom was referred the request from the Three Fork Association.

6th. Called on corresponding messengers, who reported and were discharged.

7th. Appointed corresponding messengers as follows:—To the Three Fork Association, Elders Wm. Pool and John G. Bryan; to the Senter Association, Elders Jacob Crouch, Joel H. Brown

and Wm. H. Philips; to the Lower Creek Association, Elders Jacob Crouch and John G. Bryan.

9th. Appointed brethren Thos. Carlton and Wilson Fairchild, a Committee on Resolutions.

10th. Appointed Union Meetings as follows: 1st. With the New Hope Church, to commence on Friday before the 4th Saturday in July 1856; Elders Jno. G. Bryan, Jacob Crouch, Joel H. Brown, H. Holsclaw, Wm. Pool, and brn. L. Land and D. Willborn, with their pastor, to attend. 2d. At Mount Zion, to commence on Friday before the 3rd Saturday in August, 1856; Elders John G. Bryan, Wm. D. Holder, J. H. Brown, H. Holsclaw, br. A. W. Vannoy and D. Willborn, with their pastor, to attend. 3rd. At Beaver Creek Church, to commence on Friday before the 3rd Saturday in April, 1856; Elders John G. Bryan, brn. A. W. Vannoy and Linvill Land, with their pastor, to attend. 4th. At Yellow Hill Church, to commence on Friday before the 4th Saturday in August, 1856; Elders J. Crouch, J. H. Brown, brethren L. Land, D. Willborn and Jno. Barns, with their pastor, to attend. 5th. At Reddies River Church, to commence on Friday before the 2nd Saturday in August, 1856; Elders John G. Bryan, Jacob Crouch, Wm. Pool and J. H. Brown, with their pastor, to attend.

11th. Called for corresponding letters, which were read and received.

12th. Called on the Committee of Finance, who made the following report:—Received in contribution from the Churches $15 62½; and made the following allowances: Placed in the hands of the Clerk for printing expenses $9 00. Clerk's compensation $3 00; to the Clerk for postage on last year's minutes, 59 cts.; and divided among corresponding messengers, as follows: To Elder Joel H. Brown, $2 19; to P. Eller, 93 cts.; and the committee was discharged.

13th. The Committe on Resolutions reported as follows:—*Resolved*, That the ordained ministers of this Association visit all the Churches in the bounds of this Association, once each in the

course of the ensuing year, and report to the next Association; and that the churches loose their hands to enable them to do so,

14th. The Committee on Propositions, made the following report:—We, the Lewis Fork Baptist Association, feel a deep interest in the cause of Zion, and feel glad to hear from our sister a request to consider some fair plan by which a reconciliation can be brought about. Therefore, we say to you, that we concur in the wisdom and prudence of the Three Fork Association, and say, we will consider it till our next Association. When you meet, if in your wisdom and council you propose some safe and lawful way, we are with you. Therefore we submit the plan of reconciliation to all whom it may concern of our Baptist family of the same faith and order.

15th. Appointed preachers to preach on Lord's Day: Elders Jno. G. Bryan, 1st; Thomas Craig, 2nd; Joel H. Brown, 3rd; H. Holsclaw, 4th and last.

16th. Appointed Elder John G. Bryan to preach the introductory sermon next year; Elder Wm. Pool his alternate.

17th. We recommend Friday before the first Saturday in June, 1856, as a day of fasting and solemn prayer to Almighty God; and do request all the churches in this Association to unite, and have a sermon preached on that day.

18th. Appointed the Clerk to superintend the printing of the minutes, and that he have four hundred copies struck, and distributed as usual.

19th. Appointed the next Association to be held with the Stony Fork Church, Watauga County, two miles South-East of the Deep Gap, on the Blue Ridge, to commence on Friday before the first Lord's Day in October, 1856.

20th. *Resolved*. That the thanks of this Association be tendered to the citizens of this vicinity for their kind hospitality to us during this Association.

21st. On motion, adjourned to time and place appointed. Prayer by brother A. Faw.

JOHN G. BRYAN, *Moderator*.

PETER ELLER, *Clerk*.

The Stand on Saturday, was occupied by those appointed, except Elder John H. Vannoy, who, by indisposition, on Saturday morning, left for home. Elder John Cook, opened the services of the day, and preached from Matt. 28th chap., 19th verse: "Go ye, therefore, and teach all nations, baptizing them," &c. Elder Thos. Craige followed from Isaiah, the 11th chapter and 10th verse: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people," &c. Elder H. Holsclaw, Romans 14th chapter and 19th verse: "Let us therefore follow after the things which make for peace," &c.

On Sabbath, each that was appointed filled his hour, except H. Holsclaw. Elder Jno. G. Bryan, commenced the services, and preached from Hebrews 12th chapter, 28th and 29th verses: "Wherefore we, receiving a kingdom which cannot be moved, let us have grace," &c. Elder Thomas Craige, from Isaiah 42nd chapter, and 6th verse: "I, the Lord, have called thee in righteousness, and will hold thine hand," &c. Elder Joel H. Brown, from John 5th chapter and 24th verse: "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me," &c.

The word was preached to a large and well ordered congregation; and we hope that much good was done in the name of our blessed Redeemer.

P. ELLER, *Clerk.*

STATE OF THE CHURCHES.

CHURCHES.	COUNTIES.	POST OFFICE.	PASTORS.	Saturdays.	Ord. Preach.	Licentiates.	NAMES OF DELEGATES.	Baptized.	Rec. by letter	Restored	Dis. by letter	Excluded.	Deceased	Total	Contributn's
Macedonia,	Alexander,	Taylorsville	Wm. Garner, J. Crouch,	4		1	J. Burgess, J. Christopher, J. Teague,	3	5	1			4	155	$1 72½
New Hope,	Wilkes,	Red. River,	James McNeil,	4	1	1	A. W. Vannoy, P. Eller, J. McNeil,	3	1			1	1	90	2 02½
Stoney Fork,	Watauga,	South Fork,	L. Hodges,	2			W. Carlton, S. Green, F. P. Carlton,	10	5	2	4	5		55	1 00
Zion Hill,	Wilkes,	War. Creek,	J. G. Bryan,	2		2	J. Barns, J. B. Greer, D. Willborn,	5			2	3	1	125	1 55
Beaver Creek,	do	Elkville,	J. Crouch, J. H. Brown,	3	1		J. H. Brown, Thomas Carlton,		3					38	1 69
Little River,	Alexander,	Taylorsville		1	3		J. G. Bryan, J. Crouch, William. Pool,				8	2	3	239	3 00
Lewis Fork,	Wilkes,	Lewis Fork	J. McNeil, J. H. Brown,	1			T. Proffit, M. Walsh, B. Blackburn,				3	1	3	75	1 41
Reddie's River,	do	Red. River,	James Vannoy,	2	1	1	Absalom Faw, - - - -	6	1		1		2	47	1 22½
Yellow Hill,	do	Stoney Fork	N. Church, W. H. Phillips,	3	1		J. Brown, J. Kees, - - -		1		5			31	85
Mount Zion,	do	Lewis Fork,	J. Crouch,	3		1	L. Land, W. Fairchild, R. Triplett,	3	2		1	1		32	75
Pleasant Hill,	Alexander,	Taylorsville	William Pool,	2			B. Ellis, G. W. Jones, - -		1	1	6	3		31	50
					7	6		30	19	4	30	16	14	918	15 72½

MINUTES

OF THE

THIRD ANNUAL SESSION AFTER THE DIVISION

OF THE

Lewis Fork Baptist Association,

CONVENED AT

Stony Fork Meeting-House,

WATAUGA COUNTY, N. C.,

The 3d and 4th days of October, 1856.

SALEM:
L. V. BLUM, PRINTER.
1856.

STONY FORK, October 3rd. 1856.

The introductory sermon was delivered, according to appointment of last year, by Elder JOHN G. BRYAN, from Matthew, 28th chapter, 19th and 20th verses:—"Go ye therefore and teach all nations," &c.

After which the Association convened in the meeting-house and was called to order by Elder John G. Bryan, (the Moderator of the previous year,) by singing and prayer.

The letters from the churches were called for and read, from which the annexed statistical table was prepared.

Then proceeded to organize the Association by appointing Elder JOHN G. BRYAN, *Moderator*, and PETER ELLER, *Clerk*.

Invited corresponding messengers, when the following brethren accepted the invitation, to wit:—Elders John A. Farthing and Larkin Hodges, from the Three Fork Association, with a letter and pack of minutes. From the Senter Association, Elder John H. Vannoy, with a letter and pack of minutes. Elders E. Tilley and Wm. D. Holder, from the Lower Creek Association, with a letter and package of minutes;—all of whom were received and given the hand of fellowship, seated with us and aided us in council.

The invitation was extended to visiting brethren, when Elder Joseph Harrison accepted the invitation, and seated with us.

Authorized the Moderator to make all temporary appointments during the sitting of this Association.

The Moderator then announced the following committees:—

The Committee on Finance:—Brn. A. Faw, T. Proffit, and G. W. Jones.

On the State of the Churches and Religion:—Elders James McNeil, br. P. Tritt and L. Land.

On Resolutions:—Elders Wm. Pool, James McNeill, E. Tilley, John A. Farthing and br. A. Faw.

On Devotional Exercise:—Wyatt Carlton, Solomon Green, John Trivit, T. Burgess, D. Wilborn, Thomas Land, and Elder W. H. Phillips.

Appointed Elders James McNeil to write to the Senter Association; br. L. Land to write to the Lower Creek Association; Elder Wm. Pool to write to the Three Fork Association.

Appointed Elders Wm. Pool, James McNeil, W. H. Philips, brn. A. Faw and John Barnes, with the Moderator and Clerk, a Committee of Arrangement, and invited corresponding messengers to sit with them.

The Committee on Devotional Exercise reported Elders E. Tilley, L. Hodges and John A. Farthing and John H. Vannoy, for the morrow; and that they would preach in the order of their names.

Adjourned until 9 o'clock, to-morrow morning. Prayer by Elder Joseph Harrison.

SATURDAY MORNING, 9 O'CLOCK OCT. 4th, 1856.

Met pursuant to adjournment. Prayer by Elder Wm. Pool.

1st. Called on the Committee of Arrangement, who reported; report received and the Committee discharged.

2nd. Called the roll of delegates.

3rd. Read Rules of Decorum.

4th. Called on the Treasurer, who reported satisfactorily.

5th. Called on corresponding messengers, who reported and were discharged.

6th. Appointed corresponding messengers to the Three Fork Association: Elders Wm. Pool, John G. Bryan, and br. L. Land. To the Senter Association, Elders James McNeil, W. H. Phillips and br. A. W. Vannoy. To the Lower Creek Association; Elders Joel H. Brown, Jacob Crouch, and br. P. Tritt.

7th. Received the report of Elders under the Resolution of last year.

8th. Elders John G. Bryan reported that he had visited Mount Zion Church, and received $1 00; Beaver Creek, and received $2 25; New Hope, and received $4 00; Pleasant Hill, and received ——; Macedonia, and received $1 50; Elder Joel H. Brown, visited Zion Hill church, received ——; New Hope, $1 20; Reddie's River, $3 50; Mount Zion 50 c.

Elder Wm. H. Phillips visited Lewis Fork, and received ——; New Hope, $1 12½; Mount Zion, ——.

Elders James McNeil visited Reddie's River Church, received ——; Lewis Fork ——; Yellow Hill, ——; Zion Hill, 32 cents; from individuals, 70 cts; Little River $2 87½.

Elder Wm. Pool visited Zion Hill, received ——; Beaver Creek, ——; Yellow Hill, ——; Stony Fork, ——; Lewis Fork, ——; Reddie's River, ——; Macedonia, $1 00; New Hope, $1 00; Mount Zion, $1 00.

9th. Appointed Union Meetings:

1st, With the Lewis Fork Church, to commence on Monday after the 4th Saturday in August, 1857; Elders John G. Bryan, Wm. Pool, Wm. H. Phillips, James McNeil, with their Pastor, to attend. 2nd, With the Reddie's River Church, to commence on Friday before the 2nd Saturday in August, 1857; Elders John G. Bryan, Wm. Pool, J. H. Brown, J. Crouch, James McNeil, and br. A. W. Vannoy, with their pastor, to attend. 3rd, with the Beaver Creek church, to commence on Friday before the 3rd Saturday in July, 1857; Elders Wm. Pool, John G. Bryan and br. A. W. Vannoy and D. Wilborn, with their pastor, to attend.

10th. The Committee on the State of the Churches and Religion, submitted the following report:

REPORT.

Your Committee submit the following report:

Macedonia.—This church is in a thriving condition, at present; has the labors of Elders J. Crouch, once a month; and has at this time a flourishing Camp-meeting going on.

New Hope.—This church is in a cold condition at this time; has the labors of Elder J. McNeil, and br. A. W. Vannoy, Licentiate, once a month; since our last annual meeting received by baptism 1, by letter 2. It begs the prayers of this body.

Stony Fork.—This church has been visited with genial showers of divine grace; has for their supply Elder L. Hodges, J. H. Brown, Wm. H. Phillips and br. L. Land, a Licentiate. Received by baptism, 9.

Zion Hill.—This church has been refreshed from the good Lord; has the labors of Elder John G. Bryan, and brn. John Barnes and D. Welborn, Licentiates, once a month. Received by baptism, 17.

Beaver Creek, is in a cold condition; has the labors of Elders J. Crouch and J. H. Brown; has preaching once a month.

Little River, is in a prosperous condition at this time; has been blessed with the presence of the Lord. Received by baptism 10; by letter 4. It has the services of Elders J. G. Bryan, J. Crouch and Wm. Pool; has preaching once a month.

Reddie's River, is in a cold condition. It has received 1 by baptism; and has the labors of Elder James Vannoy and br. A. Faw, Licentiate; preaching once a month.

Yellow Hill, has been greatly blessed with genial showers of divine grace. Received by baptism 17; has the labors of Elder Wm. H. Phillips, and br. J. Brown, Licentiate.

Mount Zion, is in a cold condition at this time; has received by baptism 2; has the labors of Elders J. G. Bryan & J. McNeil; has preaching once a month by L. Land, Licentiate.

Pleasant Hill, is in a cold condition at this time; desires the prayers of this body, and has the labors of Elders G. Swaim, W. Pool and G. Gilreath. Has preaching once a month by P. Tritt, Licentiate.

Walnut Grove, is in a prosperous condition at this time; Received by baptism 3; has the labors of Elder G. Swaim, A. Gilreath and P. Tritt, Licentiate. Has preaching once a month.

All of which is respectfully submitted,

JAS. McNEIL,
L. LAND,
P. TRITT,
} *Committee.*

11th. Extended the invitation to visiting preachers: when br. Wm. Hall, from the Roaring River Association, and Elder W. D. Holder from the Lower Creek Association, accepted the invitation, under the rule of yesterday.

12th. The Committee of Finance made the following report:

Reeeived from the churches,	$17 70
From the Treasurer, - -	65
Total amount,	$18 35

Placed in the hands of the Clerk for publlc expenses, $10. Clerk's compensation, $3 00. Divided among corresponding brethren, as follows: to John G. Bryan, $1 60; Elder Wm. Pool, $1 25; Elder J. Croueh, $1 25; Elder J. H. Brown, 95 cts; and to Eld. W. H. Phillips, 55; and the Committee was discharged.

13th. Called for corresponding letters, which were read and received.

14th. The Committee on Devotional Exercise reported for Sabbath, Elders Joseph Harrison, James McNeil, John A. Farthing, and Jno. G. Bryan,—to occupy their time in the order of their names.

Took a recess for 30 minutes.

Met pursuant to adjournment.

15th. Took into consideration the plea of the Baptist Nashville Bible Board, and

Resolved to take up a collection on the morrow at 12 o'clock, and appointed the Clerk to receive and forward said collection.

16th. Appointed Friday before the first Lord's-Day in June, 1857, as a day set apart for fasting and solemn prayer.

17th. Appointed our next Association to be held with the Zion Hill Church, Wilkes county, N. C., 10 miles West from Wilkesboro, to commence on Friday before the 1st Lord's-Day in October, 1857.

18th. Appointed Elder Wm. Pool to preach the introductory sermon; Elder Wm. H. Phillips, his alternate.

19th. Appointed the Clerk to superintend the printing of the minutes and have 400 copies printed, and distribute them as usual.

20th. *Resolved*, That the churches be instructed to raise their contributions.

21st. Authorized the Macedonia Church to open her door so as to receive Lee Moore into her church, by Application, and then close.

22nd. Took under consideration a compromise of the fractured Baptists, and laid it over till next Association.

On motion, the usual vote of thanks to the church and community for their hospitality, was unanimously passed.

Thus closed another session of this body, in which not a single jar has occurred to mar its peace, and during the entire service, peace and harmony prevailed. Dismissed to time and place.—Prayer by Elder James McNeil.

J. G. BRYAN *Moderator.*

P. ELLER, *Clerk.*

LORD'S-DAY.

On the Sabbath, at 10 o'clock, the congregation met at the stand, when Elder J. Harrison delivered a sermon from Acts 20 chap. 28: "Take heed, therefore unto yourselves," &c.—After which Elder J. McNeil preached from Titus 2 ch. 11: "For the grace of God," &c., at the close of which he presented the plea of the Baptist Bible Board, at Nashville, Tennessee, when a collection was taken in aid of said board, amounting to $15 70.

After which Elder Farthing preached from John 14th chapt. first clause of the 6th verse: "Jesus saith unto him, I am the way," &c. Elder John G. Bryan, the Moderator, preached from James 3rd chapt. 10th v: "My brethren, these things," &c., and closed the solemn interview.

During the devotional exercises much attention seemed to be given by the congregation, and we trust much good was accomplished, and to God be all the Glory.

P. ELLER.

STATE OF THE CHURCHES.

CHURCHES.	COUNTIES.	POST OFFICES.	PASTORS.	Saturdays.	Or. Preach's	Licentiates.	NAMES OF DELEGATES.	Baptized.	Rec. by Lett.	Restored.	Dis. by Lett.	Excluded.	Deceased.	Total.	Contribut'n
Little River,	Alexander,	Taylorsville,	J.G.Bryan, J.Crouch, W. Pool,	1	3	1	Jno. G. Bryan,* Wm. Pool,*	10	4		5	4	1	260	$3.00
New Hope,	Wilkes,	Parlear's Creek,	Jas. McNeil,	4	1	1	J.McNeil,* A.W.Vannoy, P.Eller,	1	2		1			92	2.00
Beaver Creek,	do	Elk,	J.H.Brown, J.Crouch,	3	1		J. H. Brown,* G. Furgeson,				3		1	40	1.55
Walnut Grove,	do	Wilkesboro',	G.Swaim, A.Gilreath,	3		1	P. Tritt, R. W. Brock,	3	1	1		1	1	43	1.00
Reddie's River,	do	Reddie's River,	Jas Vannoy,	2		1	Abs. Faw,	1					1	47	1.00
Yellow Hill,	do	Job's Cabin,	Wm. H. Phillips,	3	1	2	W. H. Phillips,* J.Brown, J.Kees,	17		1				49	1.30
Pleasant Hill,	Alexander,	Taylorsville,	Wm. Pool,	2			G. W. Jones, N. J. Bentley,			1	8			24	50
Mount Zion,	Wilkes,	Lewisfork,	J.G.Bryan, J.McNeil,	3		1	L. Land, T. Land, W. Fairchild,	2	1		1			35	1.00
Lewis Fork,	do	do	J. H. Brown,	1			T. Proffit, M. Walsh, L. Triplett,				1	1	2	71	1.55
Zion Hill,	do	Warrior Creek,	Jno. G. Bryan,	2		2	J.Barns, D. Willborn, J.B.Greer,	17	2		5	1	1	139	1.80
Stony Fork,	do	Stony Fork,	L. Hodges, J. Crouch, W. H. Phillips,	2		1	W. Carlton, S. Green, J. Trivitt,	9	2			1		61	1.20
Macedonia,	Alexander,	Taylorsville,	J. Crouch,	4		1	T Burgess, B Ingrum, W Abernathy							155	1.80
				7	11			60	12	3	24	8	7	1019	17.70

Those marked thus * are ordained Preachers.

MINUTES

OF THE

4th Annual Session, after the Division,

OF THE

LEWIS FORK BAPTIST ASSOCIATION,

CONVENED AT

ZION HILL M. H.

WILKES COUNTY, N. C.

On the 2nd. and 3rd. days of October,

1857.

Zion Hill, Oct. 2nd, 1857.

The introductory sermon was preached according to appointment of last year, by Elder William Pool, from John 21st chap. and latter clause of the 21st verse.—"And what shall this man do?"

After a short intermission the delegates convened at the meeting house, and was called to order by Elder John G. Bryan, Moderator of last year, by singing and prayer.

After some discussion, Elder James McNeil was appointed Moderator *pro tem.*

On motion, opened a door for the reception of churches, and received Three Fork, a newly constituted church, and her delegates given the hand of fellowship; invited and took seats in the Association.

Letters from the different churches were then handed in and read, from which the annexed table was prepared.

The Association was then organized by appointing Elder John G. Bryan Moderator, and brother Peter Efler, Clerk.

Invited correspondence, when the following was received.

Center Association,—Elder J. H. Vanney, with a letter and parcel of minutes.

Lower Creek,—Elders Wm. D. Holder and Larkin Pipes, with a letter, but without minutes.

Three Fork,—Elders J. Harrison and A. C Farthing, with a letter and parcel of minutes.

Roan Mountain,—Elders S. M. Collis, James Collis, and George Cook, with a letter, but without minutes—all of whom were received and given the hand of fellowship, took seats with us, and aided in council.

Invited transient ministers.

On motion, the Moderator was authorized to make all temporary appointments during the session of this Association.

Appointed Eld. L. Land, bro. J. Burgess, with the delegates of Zion Hill Church, a committee to arrange preaching during this Association.

Appointed brethren T. Proffitt, E. K. Walsh, and J. T. Baker a committee of Finance.

Appointed brethren E. K. Walsh, and A. West, a committee on Periodicals.

Appointed Elder L. Land to write to the Center Association; Eld. Joel H. Brown to write to Lower Creek; Eld. Wm. Pool to write to Three Fork; Eld. James McNeil to write to Roan Mountain.

Appointed Elders J. McNeil, J. Crouch, A. W. Vannoy, Wm. Pool, George Swaim, with the Moderator and Clerk, a committee of arrangement, and invited correspondents to sit with them.

The com. appointed to assign preachers reported for to-morrow, Elders A. Farthing, W. D. Holder, J. H. Vannoy and S. M. Collis; to occupy time in the order of their names.

Adjourned until to-morrow morning 9 o'clock. Prayer by Eld. James Collis.

Saturday, Oct. 3d.

Met pursuant to adjournment. Prayer by the Moderator.

1st. Called the roll of delegates.

2nd. Called on the committee of arrangement. Report read, received, and com. discharged.

3d Read rules of Decorum.

4th. Extended the invitation to transient ministers, when Elders Elias Dotson Missionary agent, and W. Hall of R. River Association, accepted the invitation.

5th. Appointed Elders W. Pool and John G. Bryan, to draw up a Constitution for the government of this Association, against its next annual meeting.

6th. Called on the Treasurer, who reported satisfactorily.

7th. Called corresponding messengers, who reported and were discharged.

8th. Appointed corresponding messengers as follows:

Center Association,—Elders A. W. Vannoy and George Swaim.

Three Fork,—Elds. Wm. Pool and J. H. Brown.

Roan Mountain,—Elds. J. McNeil, J. Crouch, and J. G. Bryan.

Lower Creek,—Elds. L. Land and J. G. Bryan.

On motion, brother Jas Foote, President of Taylorsville Institute, was invited and took a seat in the Association, and aided in council.

9th. Appointed Union meetings. First with Reddies' River Church, to commence on the 2nd Saturday in August, 1858. Elders J. Crouch, J. H. Brown, Wm. Pool, with their pastor, to attend.

10th. Appointed Elders W. Pool, J. McNeil, L. Land, G. Swaim and Bros. W. Carleton, A. Faw, a committee to appoint Elders' and Deacons' meetings.

11th. Rescinded the Act of 1851, passed at the Association at Macedonia, and appointed Elders Wm. Pool, John G. Bryan, Jas. McNeil, a committee to Taylorsville Association, to inform that body of the same.

12th. Took a recess of thirty minutes.

13th. Called for corresponding letters, which were read and received.

14th. Appointed Friday before the first Sabbath in June 1858, a day of fasting and solemn prayer.

15th. Took up the query from Macedonia Church.

Query,—Has a church a right, according to gospel, to call a conference at an unusual time, in the absence of a majority of the church; receive a complaint and exclude a member?

Answer,—We think that a regular church meeting has a right to act at its church meetings and appoint any future meeting it may think proper, and act, be there many or few. Further, we advise our churches to leave members alone who come from a distance, not recommended.

16th. *Question*,—How long shall a letter of dismission be valid?

Answer,—Twelve months.

17th. The committee of Finance made the following report:

Received from Churches,	$25 02
From Treasurer,	85
Total,	25 87

Placed in the hands of the Clerk for public expenses, $12,00—Clerk's compensation, $3,00. And divided among correspondents; to Eld. Wm. Pool, $2,15; Eld. J. G. Bryan, $1,95; Bro. P. Tritt, $1,18; Elds. J. McNeil, $1,75; A. W. Vanuoy, $1,75; W. H. Phillips, $1,31; Linnville Land, 85 cents. The committee was discharged.

18th. The committee to appoint Elders' and Deacons' meetings, made the following report: 1st. at Newhope, on the 30th. and 31st. of October, 1857. 2nd. at Three Fork Church, on the 30th. and 31st. of January, 1858. 3rd. at Lewis Fork Church, May 30th. and 31st. 1858. 4th. at Little River, 28th. and 29th. of August, 1858.

19th. Appointed Elders W. Pool, J. McNeil, and bro. Jas. H. Foote, a committee on Resolutions.

20th. Appointed Elders G. Swaim, J. McNeil, A. Farthing, and S. M. Collis, a committee on the death of Elder James Vannoy, who made the following report:

Elder JAMES VANNOY was born June 27th, 1792; joined the Baptist Church at Reddies River, on the 2nd Friday in October, 1812.

Whereas, It it has pleased God in his Alwise providence to remove from our midst our worthy and esteemed brother, Elder James Vannoy; in him we mourn the loss of one of the most pious and amiable ministers of God,

in the Baptist denomination. He toiled for many years; spent with untiring ability, a great portion of his time, in the service of his master; laboring in his vineyard; encouraging christians, and warning sinners against an awful judgment that would appear in the day of final accounts. He preached his last sermon, at his own Church, Reddies River, Wilkes county, N. C., on Saturday before he died on the Wednesday following, February 19th, 1857.—His text 13: 24, 25, of Matthew.

Resolved, That in his death we deeply deplore our loss, and sympathize with our sister Church, at Reddies River, to which he so long had been pastor and counselor; and the surrounding Churches with which his labors have been so abundantly blessed.

Resolved, That while we bow in humble submission to the decree that laid our brother in the grave, yet we feel that our loss is his eternal gain.

Resolved, That we do sincerely condole with his bereaved family, in whose hearts an aching void has been left, which can never be filled; nevertheless, we tender this, our sympathizing assurance that he was a good man, a kind husband, an affectionate father; beloved by all who knew him; an humble follower, and an able minister of Christ. He bore his cross meekly, and is now at rest!

Resolved, That while the great Master is calling on every hand some of his most efficient servants to their blessed rest, may those spared for a short time, faithfully and humbly discharge the duties devolving on them, looking for the mercies of our Lord Jesus Christ, unto eternal life.

Far from afflictions, toil and care,
The happy soul is fled:
The breathless clay shall slumber here,
Among the silent dead!
The gospel was his joy and song,
Unto his latest breath:
The truth he had proclaimed so long,
Was his support in death.
Now he resides where Jesus is,
Above this dusky sphere;
His soul was ripened for the bliss;
While yet he sojourned here.
The Churches' loss, we all deplore:
And shed the falling tear;
Since we shall see his face no more,
'Till Jesus shall appear!
But we are hast'uing to the tomb—
O may we ready stand;
Then dearest Lord, receive us home,
To dwell at thy right hand.

His last words were,

"Farewell vain world, I'm going home!"

21st. Appointed Eld. W. Pool, a delegate to the next session of the Western Baptist Convention.

22nd. Appointed Elder James McNeil, Colporteur, for the pending year.

23rd, The committee on Resolutions, made the following report:

1. *Resolved*, That we recommend the "United Baptist Institute," at Taylorsville, to the patronage of the brethren of this Association, as a school worthy our undivided attention.

2. *Resolved*, That this body recommend the subject of Home & Foreign Missions, and ask the aid of our members to its support.

3. *Resolved*, That we consider the propriety of establishing a Baptist Female College, in western North Carolina.

4. *Resolved*, That we recommend that each Church hold a Sabbath School, commencing the 1st Sabbath in April, and close the middle of October; and that the members, old and young, engage without distinction, heartily in this God-like work.

JAS. H. FOOTE, Chm'n.

24th. The committee on Periodicals, made the following report:

We conceive in this progressive age, our denomination does not occupy that position to which it is entitled by its intelligence, piety, and increasing numbers. We respectfully recommend to the Lewis Fork Association an extensive patronage of the following Periodicals. "The Biblical Recorder," edited by Rev. J. J. James at Raleigh, N. C; the "Tennessee Baptist," by J. R. Graves Nasheville, Tennessee; and the "Carolina Baptist," by James Blythe Hendersonville, N. C. Also the "Great Iron Wheel," published by J. R. Graves, Nashevilie, Tenn, and the numerous publications already published, or in course of publication, by the south-western publication office, Nasheville, Tennessee. Likewise, a book entitled "Theodosia Earnest," ought to be in the hands of every one.

E. K. WALSH, Chm'n.

25th. Appointed Elders Wm. Pool. Joel H. Brown, and bro. E. K. Walsh, with the Moderator and Clerk, an Executive committee.

26th. Appointed Elder Wm. Pool, with the Moderator and Clerk a committee to confer with other committees, on the subject of a Female College.

27th. Closed the door, ordered to be opened by the Macedonia Church.

28th. On motion, the Association agreed to continue her session on Monday.

29th. Appointed the next Association to be held with the Mount Zion Church, on Stony Fork, Wilkes County, N. C., South of the Blue Ridge; to commence on Friday before the 1st Sabbath in October, 1858.

30th. Elder George Swain to preach the introductory sermon, Eld. A. W. Vannoy his alternate.

31st. Appointed the Clerk to superintend the printing of the Minutes; have 500 copies printed, and distribute as usual.

32nd. On motion, the usual vote of thanks to the church and community for their hospitality, was unanimously passed.

The committee to assign preachers to occupy the stand on Sabbath, reported Elders J. Collis, E. Dotson, J. Harrison, and S. M. Collis, and that they preach in the order of their names.

Dismissed to time and place above mentioned. Prayer by Eld. Elias Dotson.

JNO. G. BRYAN, Mod.

P. ELLER, Clk.

CHURCHES,	PASTORS.
Reddies River,	James McNeil, J. Owen,
Pleasant Hill,	W. J. Chapel, G. Swaim,
Stony Fork,	W. H. Phillips, L. Land,
Lewis Fork,	James McNeil,
Newhope,	" "
Macedonia,	J. Crouch,
Little River,	J. G. Bryan, W. Pool, and J. Crouch,
Mt. Zion,	James McNeil,
Yellow Hill,	W. H. Phillips,
Walnut Grove,	G. Swaim, A. Gilreath,
Zion Hill,	J. G. Bryan, J. Crouch,
Beaver Creek,	J. Crouch, J. H. Brown,
Three Fork,	J. G. Bryan, J. Crouch, and W. Pool,

☞ Pastors and all Elders. ☜

THE

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M. M. BROWN, Assistant Editor.

TERMS.

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—o—

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Advertisements inserted at the usual rates.

Job Work of all kinds, done with neatness and dispatch, and the Cash must invariably accompany the order

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	POST OFFICES.	Saturdays.	Ord. Pr'ch's	Licentiates	DELEGATES' NAMES.	Baptized.	Rec. by L.	Dismissed.	Restored.	Excluded.	Dead.	Total.	Contribut's
Reddies River,	Wilkes,	Reddies River,	2	0	1	Abs. Faw,‡ - - -	4	0	3	0	1	1	48	$1 50
Pleasant Hill,	Alexander,	Taylorsville,	3	0	0	A. A. Jolly, B. Ellis, J. T. Baker,	4	0	1	3	1	1	29	1 00
Stony Fork,	Watauga,	Stony Fork,	4	0	1	F. P. Carlton,‡ Wyatt Carlton,	1	3	1	0	2	0	121	1 50
Lewis Fork,	Wilkes,	Lewis Fork,	1	0	0	T. Proffitt, L. Triplett, M. Waish,	11	2	3	0	2	2	179	2 65
Newhope,	"	Pearlers' Cr'k,	4	2	0	Jas. McNeil,* A. W. Vannoy,* P. Eller,	19	1	4	2	2	1	105	1 50
Macedonia,	Alexander,	Taylorsville,	4	0	0	W. Price, J. L. Burgess, E. Crouch,	15	1	0	0	2	1	163	1 45
Little River,	"	"	1	2	0	W. Pool,* G. Swaim,* - -	0	3	63	0	3	6	191	3 00
Mt. Zion,	Wilkes,	Elkville,	2	1	0	L. Land,* E. K. Walsh, A. B. West,	4	0	2	0	0	0	37	1 27
Yellow Hill,	"	Job's Cabin,	3	1	2	John Powell, - - -	7	0	0	0	0	1	56	2 00
Walnut Grove,	"	Wilkesboro',	3	0	1	R. W. Brock,‡ J. Revis, C. Low,	0	6	0	1	2	0	35	1 15
Zion Hill,	"	War. Creek,	2	0	4	D. Wilborn,‡ J. Walker, C. Carlton,	2	0	6	0	2	0	142	2 00
Beaver Creek,	"	Elkville,	3	1	0	J. H Brown,* J. German, J. F. Furgason	27	0	1	0	1	0	65	2 00
Three Fork,	Alexander,	Taylorsville,	12	2	0	J. G Bryan,* J. Crouch,* R. Chapman,	0	23	0	0	0	0	60	3 00
						Those marked thus * are Ordained,								
				9	9	and thus ‡ Licensed preachers.	97	39	84	6	21	14	1082	25 02

SABBATH.

On Sabbath the congregation convened at the stand, where Eld. James Collis preached from Christ's gospel, by Mark, 10: 30,—"And in the world to come life eternal." Eld E. Dotson followed from Prov. 24: 11, 12, and Luke 12: 15. Eld. Jas. Harrison preached from Revelation the 3: 18—20,—"I counsel thee to buy of me gold tried in the fire," &c. S. M. Collis preached last, from Christ's gospel by St. John, 7: 16,—"Jesus answered them and said, my doctrine is not mine," &c., and closed the interview for the day. From the appearance of tender ness among the people, we hope much good may be realized in time to come.

"Carolina Baptist Office,"
Hendersonville, N. C.

MINUTES

OF THE

FIFTH ANNUAL SESSION

OF THE

Lewis Fork Baptist Association,

CONVENED AT

MOUNT ZION MEETING-HOUSE,

WILKES COUNTY, N. C.,

***October* 1*st*, 2*nd* *and* 4*th*, 1858.**

SALEM, N. C.
L. V. BLUM, PRINTER,
1858.

MINUTES.

MOUNT ZION, October 1st, 1858.

The introductory sermon was preached by Elder A. W. VANNOY, from Christ's Gospel by St. Mark, 9th chapter and latter clause of the 50th verse: "Have salt in yourselves, and have peace one with another."

After a short intermission, the delegates convened at the Meeting-House, and after a short address by Elder Bryan, Elder Holsclaw prayed.

Letters were received from all the churches, and read, from which the annexed statistical table was prepared. (See table.)

Organized the Association by appointing Elder JOHN G. BRYAN, *Moderator*, and P. ELLER, *Clerk*.

Then invited correspondents from the different Associations, when the following were received: From the Three Fork Association, Elders John Cook and Larkin Hodges, with a letter and parcel of minutes. From the Lower Creek, Elders E. Tilley and H. Holsclaw, with a letter and parcel of minutes; all of whom were kindly received and the right hand of fellowship given them, seated in this body, and aided in council.

Also extended the invitation to transient ministers: Elder John Hagerman, from the Three Fork Association, accepted the invitation.

Then, on motion, the Moderator was authorized to make all temporary appointments during the sitting of this Association.

The Moderator then announced the Committee on devotional exercise to consist of brn. N. A. Pool, McAlpin Walsh, with the delegates of Mount Zion church, who reported for Saturday, Elders J. Cook, H. Holsclaw, E. Tilly and L. Hodges; and that they occupy the time in the order of their names.

Appointed Elders Wm. Pool, J. Crouch, James McNeil, Wm. H. Phillips and A. W. Vannoy, with the Moderator and Clerk, a Committee of Arrangement, and that corresponding brethren are invited to sit with them.

Adjourned until to-morrow morning 10 o'clock. Prayer by Elder Hodges.

SATURDAY MORNING, OCTOBER 2nd.

Met pursuant to adjournment. Prayer by the Moderator.

1st. Called the roll of Delegates.

2nd. Called on the Committee of Arrangements, who reported; report received and Committee discharged.

3rd. Read Rules of Decorum.

4th. Appointed brn. T. Proffit and N. A. Pool, a Committee on Finance.

5th. Granted a letter of dismission to the Reddies River Church.

6th. The Moderator announced the committee on Resolutions to consist of Elders L. Land, James McNeil, brn. J. H. Yarborough and J. H. Foot.

7th. Extended the invitation of yesterday, inviting transient preachers, when Elders Wm. Church, Larkin Pipes and S. Medlock accepted the invitation.

8th. Also invited Elder S. Furgeson, br. J. H. Foot and A. H. Martin, from the Taylorsville Association, asking to take up a friendly correspondence with us. Therefore

Resolved, That we receive the correspondence from our sister, the Taylorsville Association, and that we mutually agree to forgive each other for all past offences, and now unite as Baptists, in promoting the great truths of the Gospel.

The messengers then received the right hand of fellowship, took seats in the Association, and aided us in council.

9th. Called on the Treasurer, who reported satisfactorily.

10th. The Association then voted for preachers to preach on Lord's-Day, which resulted as follows: Br. J. H. Yarborough to preach first, Elder John G. Bryan 2nd, Elder S. Furgeson 3rd, and last; and that Elder John G. Bryan preach a missionary sermon; after which, or at the close of his sermon, a collection be taken.

11th. The Moderator then announced the following Committees:

On Periodicals.—Br. A. H. Martin, Elders A. W. Vannoy and J. Crouch.

On Sabbath Schools.—Br. N. A. Pool, Elders Peter Tritt and Wm. H. Phillips.

On Temperance.—Elders Wm. Pool, James McNeil, and J. H. Brown.

12th. Then called on correspondents, who reported and were discharged.

13th. Committee on Periodicals made the following report: Your Committee on Periodicals beg leave to report, that we think the Biblical Recorder, published at Raleigh, N. C., should be liberally patronized as the exponent of our principles, and in the hands of br. J. J. James, its Editor, the able defender of Christ's cause; and also the Home and Foreign Journal, and the Commission; and also the Tennessee Baptist, edited by J. R. Graves, Nashville, Tenn.; and the Carolina Baptist, edited by W. A. G. Brown, Hendersonville, N. C., as being worthy of your support.

A. H. MARTIN, *Chairman.*

14th. Then, on motion, adjourned until Monday morning, 9 o'clock. Prayer by Elder Pool.

MONDAY MORNING, OCTOBER 4th.

Met pursuant to adjournment. Prayer by the Moderator.

1st. Appointed brn. Thomas Land, Wyat Carlton and J. B. Greer, a Committee to appoint correspondents to our sister Associations, who reported as follows: To the Roan Mountain, Elders James McNeil and Linvil Land. To the Three Fork, Elders John G. Bryan, J. Crouch, F. P. Carlton and James McNeil. To Taylorsville, Elders Wm. Pool, J. G. Bryan, James McNeil and P. Tritt. To Lower Creek, A. W. Vannoy and J. H. Brown; and that they write letters and sign the Moderator's and Clerk's names.

2nd. The Committee on Sabbath Schools made the following report.:

We are much gratified to hear that most of our churches have had a Sabbath School during the summer; and we are glad to learn they have been well attended. We recommend the churches to continue their schools during the summer, and that those churches organize schools at their churches where they have not had any. We are sure the result will be a good one. We also recommend the parents to attend and take a deep interest in revealing the scriptures and manageing the schools. N. A. POOL, *Chairman.*

3rd. The Committee on Resolutions made the following report.

WHEREAS we have been officially informed that our sister, the Senter Association, has dropped correspondence with us, and have not stated the reason why they have done so, the whole body sanctioning this act, with the exception of our beloved brethren, Elder N. Phillips and br. Philip Hartzog. Therefore,

Resolved, That we inquire of that body if it is on account of our Missionary and benevolent institutions, as they declare themselves opposed to all Home and Foreign Missions, and all benevolent institutions of the day.

Resolved, That we advise our churches, where divisions have hitherto existed between the Taylorsville and Lewis Fork Associations, to use all necessary means to adjust said difficulties, and become as one body.

Be it further

Resolved, That it is with unfeigned pleasure we have been informed that the subject of the Female College which has been in agitation for the last twelve months, has been successful, and was duly located in the town of Hendersonville, with a capital of $10,000, to be under the control of the Western Baptist Convention of North Carolina.

Resolved, That we are much gratified to learn of the continued success of the United Baptist Institute, under the direction af its able and beloved President, Professor James H. Foot; also that it has been received under the direction of the Western Baptist Convention of North Carolina. L. LAND, *Chairman*.

4th. The Committee on Temperance made the following report:

We are glad to say that we think the church is approaching her proper sphere. May God bless our efforts, make sober men of drunkards, and true christians of sober men; burn up all our dross, and mercifully save the pure metal WM. POOL, *Chairman*.

4th. The Committee on Finance made the following report: Received in contributions from the churches, $22 27½. Placed in the hands of the Clerk for public expenses, $14 00. Clerk's compensation, $3 00; and divided the balance among corresponding brethren, and the committee discharged.

6th. Appointed Friday before the first Lord's Day in June, 1859, a day of fasting and solemn prayer to Almighty God.

7th. Called on the Executive Committee of last year, who reported, and were discharged.

8th. Called on the Colporteur, who reported satisfactorily.

9th. Called on the Committee appointed last Association to draft a Constitution, who reported, and asked another year, which was granted.

10th. Took under consideration the request from Lewis Fork church, respecting the propriety of erecting Campgrounds in the different sections of this Association.

11th. The Committee appointed last Association to confer with other Committees on the subject of a Female College, reported and were discharged.

12th. The Committee on Devotional Exercise for Monday, report Elder Wm. Pool, 1st; H. Holsclaw, 2nd; J. Crouch 3rd; and J. Hagerman lastly, to close with exhortation.

13th. The delegates to the last Western Baptist Convention, reported and were discharged.

Took a recess for 30 minutes.

14th. Appointed Elders John G. Bryan, Wm. Pool and James McNeil, delegates to the next session of the Western Baptist Convention.

15th. Appointed an Elder and Deacon meeting to be held with the New Hope Church, to commence on Friday before the 4th Saturday in March, 1859; and request the Ministers and Deacons to attend.

16th. Appointed the Clerk to superintend the printing of the minutes, and have 500 copies printed, and distribute them as usual.

17th. Appointed the next Association to be held with the Beaver Creek Church, Wilkes County, N. C., 13 miles West of Wilkesboro,' to commence on Thursday before the 1st Lord's Day in October, 1859.

18th. Elder Linvill Land to preach the introductory sermon; Elder James McNeil his alternate.

19th. On motion, the usual vote of thanks to the church and neighborhood was unanimously passed.

20th. Thus closed another session of this body. After prayer was offered up by Elder James McNeil, and the benediction by the Moderator, the Association was adjourned.

JOHN G. BRYAN, *Moderator.*

P. ELLER, *Clerk.*

SABBATH.

The services of the Sabbath were conducted in accordance with the report of the Committee on Devotional exercises.

Br. Yarborough preached first, from Ruth, 2nd chapt., 11th and 12th verses : "And Boaz answered and said unto her," &c. Next Elder Bryan preached a very interesting missionary sermon, from Christ's Gospel by St. Matthew, 28th chapter and 19th verse : "Go ye therefore and teach all nations,"&c. And presented the claims of the foreign missions, when a collection was taken in aid of missions, amounting to $12 10, and placed in the hands of Elder Bryan, to be applied to the use of foreign missions. In the evening Rev. S. Furgeson preached to a large and attentive congregation, from 16th chapter 18th verse of Christ's Gospel by St. Matthew: "And I say also unto thee, that thou art Peter ; and upon this rock I will build my church, and the gates of hell shall not prevail against it."

During the devotional services much attention seemed to be given to the large and well ordered congregation in attendance. And as a proof that God owned his own word, on Sabbath evening several acknowledged themselves sinners and desired the prayers of God's people, We trust much good was accomplished. To God be all the glory.

P. ELLER, *Clerk.*

CHURCHES.	PASTORS.
New Hope,	J. McNeil, A. W. Vannoy.
Macedonia,	J. Crouch, J. H. Yarborough, Assis't.
Mt. Zion,	J. McNeil, L. Land.
Yellow Hill,	W. H. Phillips, F. P. Carlton.
Three Fork,	J. G. Bryan, J. Crouch, W. Pool.
Stony Fork,	Wm. H. Phillips.
Zion Hill,	John G. Bryan.
Beaver Creek,	J. H. Brown, J. Crouch.
Pleasant Hill,	John G. Bryan.
Walnut Grove,	A. Gilreath.
Lewis Fork,	James McNeil.
Little River,	Wm. Pool, P. Tritt, J. Crouch.

NOTE.—On account of the length of the Table, we were compelled to divide it. Therefore the Pastor's names appear as above.—*Printer.*

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	POST-OFFICES.	Saturdays.	Ord. Preach.	Licentiates.	DELEGATES' NAMES.	Baptized.	Rec. by Lett.	Restored.	Dis. by Lett.	Excluded.	Deceased.	Total.	Contributn's
New Hope,	Wilkes,	Pearlier's Creek,	4	2		J. McNeil,* A. W. Vannoy,* P. Eller,	6	21		4	4	2	103	3 00
Macedonia,	Alexander,	Taylorsville,	4		1	J. Crouch, Jr., Wm. Moore, J.H.Yarborough,‡	40				3		203	2 37½
Mt. Zion,	Wilkes,	Elkville,	2	1		L. Land,* Thomas Land, Wm. Proffit,			2	3		1	35	1 25
Yellow Hill,	do	Job's Cabin,	3	1	2	W. H. Phillips,* J. Brown,‡ John Kees,	4	2	1	3	2	2	59	1 50
Three Fork,	Alexander	Taylorsville,	2	2		John G. Bryan,* J. Crouch,* N. A. Pool,		3		1	1		61	3 00
Stoney Fork,	Watauga,	Stony Fork,	2	1		F. P. Carlton,* W. Carlton, John Keller,	9	3	3	11	3	4	69	1 50
Zion Hill,	Wilkes,	Warrior Creek,	2		4	John B, Greer,‡ D. Wilborn,‡ C. Carlton,	36	5	5	3	1	1	180	2 10
Beaver Creek,	do	Elkville,	3	1		J. H. Brown,* Thos Carlton, Jno.F.Furgeson,		1		4	1		60	1 52½
Pleasant Hill,	Alexander,	Taylorsville,	3			J. T. Baker, J. P. C. Davis, A. A. Jolley,	3				2		33	1 00
Walnut Grove,	Wilkes,	Wilkesboro',	3			R. W. Brock, C. A. Low,	4		1	1		1	48	1 00
Lewis Fork,	do	Lewis Fork,	1			L. Triplett, M. Walsh, T. Proffit,	8	8			2	1	91	2 00
Little River,	Alexander,	Taylorsville,	1	2		Wm. Pool,* P. Tritt.*		3	1	12	5	2	120	2 02½
				10	7	Total	110	29	13	42	24	14	1062	22 27½

Those marked thus * are Ordained Preachers; and thus ‡ Licentiates.

MINUTES

OF THE

TWENTY-THIRD ANNUAL SESSION

OF THE

Lewis Fork Baptist Association,

HELD WITH THE

BEAVER CREEK CHURCH,

WILKES COUNTY, N. C.,

September 29th and 30th, 1859.

P. ELLER, Clerk.

SALEM, N. C.
L. V. BLUM, PRINTER.
1859.

MINUTES

OF THE TWENTY-THIRD ANNUAL SESSION OF THE

Lewis Fork Baptist Association,

Held with the Beaver Creek Church,

WILKES COUNTY, N. C.

September 29th and 30th, 1859.

BEAVER CREEK, N. C., SEPTEMBER 29th, 1859.

The introductory sermon was delivered by Elder LINVILL LAND, according to appointment of the Association of last year, from Hebrews, 13th chapt., 1st verse: "Let brotherly love continue."

After an intermission of thirty minutes, the delegates were called together by Elder J. G. Bryan, Moderator of last year.

Prayer was offered by the Moderator.

Letters from the churches were called for and read, from which the annexed statistical table was prepared.

The Association proceeded to organize. Br. J. H. Foote and J. A. Farthing were appointed Tellers. Elder J. G. BRYAN was chosen *Moderator*, and br. P. ELLER, *Clerk*.

On motion, a door was opened for the reception of churches, when a newly constituted church by the name of Pilgrim was received, and her delegates given the right hand of recognition from the Moderator.

Invited corresponding brethren, when the following were received: From the Three Fork, Elder Jno. A. Farthing, with a letter and Minutes; from the Lower Creek, Elder E. Tilley, with a letter and Minutes; from the Taylorsville, Elders S. Ferguson, H. M. Stokes, and br. J. H. Foote, with a letter and Minutes.—All were kindly received and the right hand of fellowship given them, seated in the Association, and aided us in council.

Invited transient preachers to seats in the Association: Eld. J. Hagerman from the Three Fork Association accepted the invitation.

Authorized the Moderator to make all temporary appointments during the sitting of this Association.

The Moderator announced that the Committee on devotional exercises would consist of brn. L. Triplett, N. A. Pool, and the delegates of the Beaver Creek Church, who reported as follows: At candle lighting, to-night, br. J. H. Spainhower, and Elder F. P. Carlton. For to-morrow, Elders J. Hagerman, J. A. Farthing, Wm. Hall, and br. J. H. Yarborough.

The Moderator then announced that brn. J. H. Spainhower, N. A. Pool, and A. J. Proffitt, were appointed a Committee on Finance.

Appointed Elders Wm. Pool, J. H. Brown, J. McNeil, L. Land, and P. Tritt, with the Moderator and Clerk, a Committee of Arrangement. And corresponding brethren were invited to sit with the committee.

Adjourned until to-morrow morning, 10 o'clock.

Prayer by Elder Hagerman.

FRIDAY MORNING, SEPTEMBER 30th, 1859.

Met pursuant to adjournment. Prayer by Eld. S. Ferguson.

1st. Called the roll of delegates and marked absentees.

2nd. Called on the Committee of Arrangement, who reported; report received and committee discharged.

3rd. Read rules of decorum.

4th. Extended the invitation of yesterday, inviting transient preachers: Elder Wm. Hall, of the Roaring River Association, accepted the invitation.

5th. The Moderator then announced the following Committees:

On Propositions and Grievances.—Elders J. McNeil, J. A. Farthing, and br. J. H. Foote.

On Resolutions.—Elder Wm. Pool, brn. Thos. C. Land, and Wm. Pierce.

On Sabbath Schools.—Brn. J. H. Spainhower, J. B. Greer, and Elder J. Crouch.

On Temperance.—Brn. N. A. Pool, J. H. Yarborough and Eld. L. Land.

On Periodicals.—Elder H. M. Stokes, brn. J. F. Ferguson and D. Wilborn.

6th. Called on the Treasurer, who made the following report:

Placed in my hands last year for printing 500 copies of Minutes,	$14 00
Paid Blum for printing 500 copies last year, - -	$12 00
Postage, - - - - - - - - - - -	12
	$12 12

Leaves a balance in my hands of one dollar and eighty-eight cents,

P. ELLER, *Treasurer.*

7th. The Committee on Finance made the following report:

Received in contributions from the Churches,		$21 15
"	from the Treasurer, - - - -	1 88
"	from Nelson Sheppard, - - -	70
"	from H. M. Stokes, - - - -	50
		$24 23

Placed in the hands of the Clerk for printing and other expenses, $14 00, Clerk's compensation $3 00, and divided the balance among corresponding brethren, as follows: Elder J. McNeil, $4.09½; F. P. Carlton, $1.22¾; Wm. Pool, 45½ cents; J. G. Bryan, 54½ cents; A. W. Vannoy, 91 cents.—Total, $24 23. J. H. SPAINHOWER, *Chairman.*

8th. Considered the letter from the grieved party of Zion Hill Church, and referred it to the Committee on Propositions and Grievances.

9th. Took under consideration the request in the corresponding letter from our sister, the Three Fork Association, and referred it to the Committee on Propositions and Grievances.

10. Took up the Resolution in the Taylorsville corresponding letter relative to uniting the Taylorsville, Lower Creek, and Lewis Fork Associations into one body, and referred it to the Committee on Propositions and Grievances.

11th. The Committee on Propositions and Grievances, to whom was referred the letter from the grieved party of the Zion Hill Church, reported. (See Appendix, letter A.)

12th. The Committee on Periodicals reported;—report received and the committee discharged. (See Appendix, letter B.)

13th. The Committee on Propositions and Grievances, to whom was referred the request in the corresponding letter from the Three Fork Association, reported. (See Appendix, letter C.)

14th. The Committee on Resolutions reported: Report received and committee discharged. (See Appendix, letter D.)

15th. The Committee, to whom was referred the resolution from the Taylorsville Association, relative to uniting the three Associations into one, reported: Report received, and the committee discharged. (See Appendix, letter E.)

16th. The Committee on Devotional Exercise made the following report: To-night, at candle lighting, Elders Wm. H. Philips and Wm. Pool.

17th. Again extended the invitation to visiting preachers to seats with us; Elder Wm. Church accepted the invitation.

Took a recess of thirty minutes.

Again resumed business.

18th. Granted Letters of dismission to the Stony Fork and Yellow Hill Churches.

19th. Called on Corresponding Messengers of last year, who reported and were discharged.

20th. Appointed Corresponding Messengers as follows:
To the Three Fork Association.—Elders J. G. Bryan, Wm. Pool, and Jas. McNeil.
To the Lower Creek.—Elders J. H. Brown, J. G. Bryan, and L. Land.
To the Taylorsville.—Elders J. Crouch, P. Tritt, and br. J. H. Spainhower.
Elder Wm. Pool to write to the Three Fork; J. H. Spainhower to the Taylorsville; J. H. Brown to the Lower Creek; and sign the Moderator's and Clerk's names to each letter.

21st. Appointed Friday before the first Lord's-Day in June, 1860, a day of fasting and prayer.

22d. The Committee on Temperance reported: Report received, and committee discharged. (See Appendix, letter F.)

23d. The Committee on Sabbath Schools reported: Report received, and committee discharged. (See Appendix, letter G.)

24th. Called on the delegates appointed at the last Association to attend the Western Baptist Convention, who reported they all failed to attend; and they were discharged.

25th. Appointed Elders Wm. Pool, J. G. Bryan, and James McNeil, Delegates to the next annual session of the Western Convention.

26th. Appointed the Clerk to superintend the printing of the Minutes, and have 500 copies struck and distribute them as usual.

27th. Appointed the next Association to be held with the Lewis Fork Church, Wilkes County, N. C., to commence on Saturday before the first Lord's-Day in October, 1860.

28th. Appointed Elder Jas. McNeil to preach the Introductory Sermon; Elder J. G. Bryan his alternate.

29th. Committee on Devotional Exercise reported for to-morrow: first, Elder E. Tilley; second, S. Ferguson; third, J. A. Farthing; Elder Wm. Church, fourth and last.

30th. The Association then proceeded to vote for ministers to preach on Lord's Day, which resulted as follows: Elder Bryan first; S. Ferguson second, to deliver a Missionary Sermon; Elder Wm. Pool third and last.

31st. On motion, the usual vote of thanks to the Church and neighborhood was unanimously passed.

32d. *Resolved*, That this body tender their thanks to our beloved brother J. F. Ferguson, for the use of his spacious dwelling in which our session was held; and also for the very hospitable manner in entertaining a large portion of the Association.

Thus closed another session of this body in which not a single jar occurred to mar its peace; and during the entire services, peace and harmony, unanimity and a oneness of feeling and sentiment prevailed entire.

On motion, adjourned to the time and place of next Association. Prayer by Elder E. Tilley.

J. G. BRYAN, *Moderator.*

P. ELLER, *Clerk.*

SABBATH.

The stand was occupied by those appointed. Elder Bryan opened the services, followed by Elder Ferguson, who preached an interesting missionary sermon, at the close of which a collection was taken for Missions and Education, amounting to fifteen dollars and twenty-five cents. Elder Pool followed; and Elder J. H. West closed the meeting by exhortation.

CHURCHES.	PASTORS.
New Hope,	James McNeil.
Stony Fork,	F. P. Carlton, John Cook.
Yellow Hill,	Wm. H. Phillips, F. P. Carlton.
Pilgrim,	A. W. Vannoy.
Walnut Grove,	Alexander Gilreath.
Lewis Fork,	Jas. McNeil.
Mount Zion,	Jas. McNeil, L. Land.
Macedonia,	S. Ferguson, and J. H. Yarborough.
Three Forks,	J. G. Bryan.
Little River,	S. Ferguson.
Pleasant Hill,	J. G. Bryan.
Beaver Creek,	J. Crouch, J. H. Brown.
Zion Hill,	J. Crouch.

A.--Report on letter of the grieved party of Zion Hill.

Your Committee on Propositions and Grievances beg leave to submit the following:

The letters referred to us from the Zion Hill Church, have been duly considered and resulted as follows: The brethren of both parties were consulted together, and as it was agreed that, as br. Crouch refuses to take the pastoral care of the church, the delegates sent up by the church should take their seats and act for the whole church; and the Committee further advise the Church to call a Pastor, who is entirely disconnected with the matter in dispute.

J. H. FOOTE,
JAS. McNEIL,
J. A. FARTHING, } *Committee.*

B.---Report on Periodicals.

The Committee on Publications and Periodicals, would beg leave to report that they concur in the opinion with the committee upon the same subject at the last Association, and advise and recommend to the Baptist brethren of this Association, to patronize liberally the Recorder, of Raleigh; the Tennessee Baptist, of Nashville; the Carolina Baptist, of Hendersonville, N. C.; the Commission, and Home and Foreign Journal, of Richmond. And they would earnestly recommend to the brethren of all the churches of this Association to adopt some standard Harmony for their devotional exercises, in public worship, to wit: the Baptist Psalmody, in order to have more uniformity in this part of the solemn worship of God in our public as well as private exercises. Respectfully submitted.

H. M. STOKES, *Chairman.*
D. WILBORN,
J. F. FERGUSON, } *Committee.*

C.---Report on Request from Three Forks.

Took under consideration the request from Three Fork Association. After considerable investigation of the matter, and not being able to come to any just conclusion, and also as our body contemplates an amalgamation with other bodies, therefore

Resolved, That the request was a proper one; but the action of the Beaver Creek Church being now beyond the control or reach of the Three Fork, Lewis Fork, or Taylorsville Associations, we deem any further investigation of the matter unnecessary, at present.

J. H. FOOTE,
J. A. FARTHING, } *Committee.*
J. McNEIL.

D.---Report on Resolutions.

Your Committee on Resolutions make the following report:

WHEREAS this Association does keep up a correspondence with her sister Associations,

Resolved, That we advise our Churches to consider the correspondence; and when the Churches send up their contributions to defray the expense of printing Minutes, that they also send up some to distribute among the Corresponding Messengers, to help to compensate them for their time.

2nd. Knowing that there are a great many persons, both in our own country and in foreign lands, who are destitute of the sacred scriptures and of the gospel, therefore

Resolved, That we use our influence in supplying the destitute, both with the scriptures and the gospel.

WM. POOL, *Chairman.*

E.---Report on Res. from Taylorsville Association.

Considered the proposition from the Taylorsville Association, relative to uniting the two Associations into one, and also the Lower Creek Association :

Resolved, That we heartily concur with our sisters in uniting in one body for the purpose of acquiring strength and greater ability in promoting Christ's kingdom on earth. And as it has been referred to this body to decide the matter,

2nd *Resolved*, We appoint a Convention, to be held with the Zion Hill Church, 10 miles S. W. of Wilkesboro', to commence on Friday before the 2nd Saturday in November next. We further advise each church to send three delegates to meet at the time and place above mentioned, and there and then organize the Associations into one body, provided all be agreed ; and the Associations above mentioned then and there be dissolved. Respectfully submitted.

J. H. FOOTE,
J. McNEIL,
J. A. FARTHING, } *Committee.*

F.---Report on Temperance.

Your Committee on Temperance makes the following Report :

We are glad to hear that the subject of Temperance has been again considered. We look upon intemperance as being a very great evil. We therefore recommend our ministering brethren to deliver a sermon to the churches composing this Association, on the subject of Temperance. We also advise our churches to use their influence for the promotion of Temperance. N. A. POOL, *Chairman.*

G.---Report on Sabbath Schools.

It is a lamentable truth that very few of our churches have their Sabbath Schools in progress this summer.

We heartily recommend that each church organize a Sabbath School, as we think that much good depends upon it. It is from the Sabbath School that frequently our Churches, and even our pulpits are replenished. Some of our ablest ministers acknowledge that their first religious impressions were received in the Sabbath School. The Sabbath School is a field in which all christians can labor,—the old, the young, and middle aged. Then let us not neglect this important duty. Let pastors impress it upon their churches, and let churches act ; and let not the cry be raised by our youth, "No man careth for my soul."

We recommend that each school procure a Baptist Library, and also the Young Reaper, 530 Arch Street, Philadelphia.

We further recommend that the churches send up the reports of the progress of their schools to our next Association.

J. H. SPAINHOWER, *Chairman.*

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	POST-OFFICES.	Saturdays.	Ord. Preach.	Licentiates.	DELEGATES' NAMES.	Baptized.	Rec. by Lett.	Restored.	Dis. by Lett.	Excluded.	Deceased.	Total.	Contribut'ns
New Hope,	Wilkes,	Perl er's Creek,	4	2	1	J. McNeil,* J. H. Spainh ower,‡ P. Eller, -	23	5	3	32	3		110	$3 00
Zion Hill,	do	Warrior Creek,	2		4	D. Wilborne,‡ J. B. Greer,‡ C. Carlton, -	5			1	5	1	176	2 00
Beaver Creek,	do	Elkvil'e,		1		J. H. Brown,* Thomas Carlton, J. F. Furgeson,	16	1		1	1	2	73	2 00
Pleasant Hill,	Alexander,	Taylorsville,				B. Ellis, A. A. Jolly, J. F. Baker, - -							33	1 00
Little River,	do	do		2		William Pool,* P. Tritt, * - - - -		3	1	4	7	2	97	2 00
Three Forks,	do	do	2	2		J. G. Bryan,* J. Crouch,* N. A. Pool, -	13	1		3			72	3 00
Macedonia,	do	do	4			J. H. Yarbrough,‡ W. Pierce, C. Crouch, -	9	1		39	6		141	2 00
Mt. Zion,	Wilkes,	Elkvil'e,	2	1	1	L. Land,* Thomas Land, Thomas C. Land, -	1	1		7			30	1 00
Lewis Fork,	do	Lewis Fork,	1			McAlpin Walsh, L. Triplett, A. J. Proffit, -	4	6	1	7	1	1	91	2 00
Walnut Grove,	do	Wilkesborough,	3			R. W. Broek, - - - - - - - -	3	1		2			41	1 00
Pilgrim,	do	do	3			A. Williams, D. F. Cardwell, - - - -	17	5					34	1 15
Stony Fork,	Watauga,	Stony Fork,	2	1		T. P. Carlton,* John Keller, - - - -	8	2	1	5	2		71	
Yellow Hill,	Wilkes,	Job's Cabin,	3	1	1	W. H. Phillips,* J. Phillips, J. Watson, - -	10			6	1		62	1 00
			10	7		——— Those marked thus * are Ordained, and thus ‡ Licentiates.	109	26	6	96	26	6	1030	21 15

MINUTES

OF THE

FIRST ANNUAL SESSION

OF THE

Lewis Fork Baptist Association,

AFTER ITS REORGANIZATION,

HELD WITH THE

ZION HILL CHURCH,

WILKES COUNTY, N. C.,

September 25th and 26th, 1863.

SALEM, N. C.,
L. V. & E. T. BLUM, PRINTERS.
1864.

PROCEEDINGS.

ZION HILL, WILKES CO., N. C.,
FRIDAY, SEPT. 25th, 1863.

1st. The introductory sermon was delivered according to appointment, by Elder John G. Bryan, from Hebrews 12th chapter and 28th verse: Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and Godly fear.

2nd. The Association was invited to order by Elder J. G. Bryan, by praise and prayer.

3rd. Letters from nine churches were handed in and read, from which the annexed statistical table was made out.

4th. The Association then proceeded to the election of officers: Elders T. Craig and H. M. Stokes were appointed tellers to take the vote: Elder JOHN G. BRYAN was chosen *Moderator*, and DAVID DOWNS, *Clerk*.

5th. Opened a door for the reception of churches; whereupon Pleasant Hill, Macedonia and Antioch churches presented letters by their delegates, and, on motion, were received.

6th. Invited transient ministers and licentiates to seats in the Association: Elders H. M. Stokes and T. Craig accepted.

7th. That the Moderator make all temporary appointments.

8th. Appointed the delegates of the Zion Hill church to appoint preachers to preach on to-morrow, who appointed the following brethren: T. Craig, 1st; H. West, 2nd; and D. B. Brown to close.

9th. Appointed Elders Wm. Pool, J. H. Brown, J. Crouch, L. Land and P. Tritt, with the Moderator and Clerk, a Committee of Arrangement. Transient preachers were invited to sit with them.

10th. Appointed brethren A. M. Foster and J. H. Brown a committee of Finance.

11th. Adjourned until to-morrow 9 o'clock, A. M. Prayer by Elder Wm. Pool.

SATURDAY, SEPTEMBER 20th, 1862.

Met according to adjournment. Prayer by Elder D. B. Brown.

1st. Called the roll of delegates and marked absentees.

2nd. Read and adopted the Minutes of yesterday.

3rd. Called on the Committee of Arrangements, who reported and were discharged.

4th. Extended the invitation of yesterday inviting transient preachers; Elder S. Medlock accepted the invitation.

5th. Called on the Treasurer, who reported satisfactorily.

6th. The Moderator announced the following Committees:

On Education and Sabbath Schools.—Brn. John Hammer and A. M. Foster.

On Districting the Association.—Elders H. M. Stokes, P. Tritt, D. Welborn.

On Periodicals.—Elders J. H. Brown and D. B. Brown.

On Resolutions.—Elder J. Kerly and E. K. Walsh.

On Rules of Decorum.—Elders L. Land, Wm. Pool.

7th. Called on the Committee of Finance, who made the following report: Received in contributions from the churches, $41 15, and the money was paid over to the Clerk, subject to the further orders of the Association.

8th. Called on corresponding messengers who reported and were discharged.

9th. The Committee appointed to call on the Clerk of the United Baptist Association, for the book that formerly belonged to the Lewis Fork Association, reported and were discharged. Took a recess for half an hour.

Resumed business.

10th. Appointed the Clerk to superintend the printing of the Minutes, and that he have 350 copies struck and distributed; that he be allowed $10 00 for his services, and $6 00 arrearage from last year, and retain the remainder of the funds in his hands, if any.

11th. Appointed Elders Wm. Pool, J. Crouch and D. B. Brown to call on the United Baptist Association for the book that formerly belonged to the Lewis Fork Association.

12th. Called on Committee on Education and Sabbath Schools, who reported. Report received and committee discharged. See appendix A.

13th. The committee on Districting the Association reported. Report received and committee discharged. See appendix B.

14th. The committee on Periodicals reported. Report received and ormmittee discharged. See appendix C.

15th. The committee on Resolutions reported. Report received and oommittee disoharged. See appendix D.

16th. The oommittee on Rules of Decorum reported.—Report received and committee discharged. See appendix E.

17th. Appointed the next Association to be held with the Union church, Caldwell County, N. C., 9 miles east from Lenoir, to commence on Friday before the 1st Lord's day in Oct., 1864. Elder L. Land to preach the introductory sermon; Elder P. Tritt his alternate.

18th. Appointed preachers to occupy the stand on to morrow. Elders Wm. Pool, J. G. Bryan to preach a Denominational sermon; and J. Kerly to close the services.

Then adjourned to time and place above mentioned. Prayer by Elder H. M. Stokes.

J. G. BRYAN, *Moderator.*

D. Downs, *Clerk.*

SABBATH.

The stand was occupied by those appointed. Elder Wm. Pool preached first, to a large and orderly congregation, from St. John, 14th chapter and latter clause of the 24th verse.—And the word which ye hear is not mine, but the Father's which sent me.

Elder J. G. Bryan followed, from Matthew 28th chapter, 19th verse: Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Elder J. Kerly followed from Micha 5th chapter and 5th verse. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. Elder J. Crouch closed the services with an Exortation. From the good attention and deep feeling manifested among the people, we hope good will result, and prove a blessing to them beyond this mortal vision.

APPENDIX.

Reports of Committees.

A.

The Committee on Education and Sabbath Schools would respectfully recommend the following Resolutions for adoption to wit:

1st. That Education be encouraged and promoted by this Association, and that they recommend the same to the several churches compo ing the same, and that they respectively sustain the Baptist schools of learning in the bounds of this Association and elsewhere.

2nd. *Resolved*, that we recommend to the churches composing this Association the establishing of Sunday Schools throughout the bounds of the same.

Respectfully submitted,

J. HAMMER, *Chairman.*

B.

Report on Districtin the Association.

The Committee on the Districting the Association, would respectfully recommend the Division of the Association into two Districts, to wit: The six churches south of the Brushy Mountain, Little River, Pleasant Hill, Macedonia, Three Forks, L. River, Antioch and Union to compose the first District.—The six churches north of said Mountain, viz: Zion Hill, Beaver Creek, Mount Zion, Walnut Grove, Lewis Fork and German Hill to compose the second District.

H. M. STOKES, *Chairmau.*

C.

Report on Periodicals.

We, your Committee, recommend the *Biblical Recorder* to be a good Expositor of our principles and ought to be read by every Baptist.

J. H. BROWN, *Chairman.*

D.

Report on Resolutions.

Your Committee on Resolutions submit the following:

Resolved, That this Association is a missionary and temperance body.

Resolved, That we advise our members to observe strict Gospel Temperance.

Resolved, That we will use our endeavors to promote the cause of home and foreign Missions.

Resolved, That we set apart Friday before the 3rd Saturday in November next, as a day of prayer and fasting, to be observed throughout the bounds of this Association.

Resolved, That we advise our Churches to engage in Sabbath Schools.

Resolved, That the thanks of this body are due and are hereby tendered to the friends and citizens of this community for their kind hospitality in entertaining the delegates of this Association during its session.

J. KERLY, *Chairman.*

E.

Rules of Decorum.

1. At each assembling of the Association for the transaction of business, the Moderator shall invite members to order; then the Association shall be opened by praise and prayer.

2. When the Moderator takes his chair, each member shall take his seat, and the minutes of the preceding day shall be read.

3. The Moderator may speak to points of order, in preference to other members, rising from his seat for that purpose; and on points of order, no member shall speak more than once without leave of the house.

4. He shall rise to put a question, but may state it sitting.

5. All committees shall be appointed by the Moderator, unless otherwise ordered by the body.

6. He shall have a general direction of the house; he shall have a right to name any member to perform the duties of the chair.

7. When any member is about to speak in debate, or deliver any matter to the Association, he shall rise from his seat and respectfully address the Moderator, and shall confine himself to the question under debate, and avoid personality. And when two or more rise at the same time, the Moderator is to name the one who is first to speak. No member shall speak oftener than twice on the same question, without leave of the Association.

8. Whilst the Moderator is putting any question, or addressing the Association, no person shall speak, stand up, or walk out or across the house; nor when a member is speaking entertain private discourse, stand up, or pass between him and the chair.

9. After a motion is stated by the Moderator or read by the Clerk, it shall be deemed to be in possession of the Association, but may be withdrawn before a decision or amendment.

10. All papers addressed to the Association shall be presented by the Moderator.

11. No member shall absent himself from the Association without leave.

12. If any member in speaking or otherwise, trangress these rules of the Association, the Moderator may call him to order; in which case the member so called to order shall sit down.

13. In all elections the Moderator may vote; in other cases he shall not vote, unless the Association be equally divided.

14. These Rules of Decorum may be altered or amended by a majority concurring.

L. LAND, *Chairman.*

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	POST OFFICES.	PASTORS.	Sundays...	DELEGATES' NAMES.	Baptized.....	Rec. by Let..	Restored.....	Dis. by Let..	Excluded.....	Deceased....	Total.....	Contrib. to Mi.
Three Forks, L. River,	Alexander,	Taylorsville,	F. A. Belcher,	2	J. C. Bryan, J. Crouch, J. H. Brown,				2			72	$4.00
Union,	Caldwell,	Deal's Mills,	J. Crouch,	1	H. West. C. Downs, D. Downs,	48	1	5	3		1	116	5.65
German Hill,	Caldwell,	El ville,			George Triplett, - - -							22	1.00
Lewis Fork,	Wilkes,	Lewis Fork,	L. Land,	1	McAlpin Walsh, L Triplett, E K Walsh		3				3	78	2 50
Walnut Grove,	Wilkes,	Wilkesboro',	J. Kerly,	3	R. W. Brock. J. Reaves, - -	9		6	1			54	3.60
Mount Zion,	Wilkes,	Elkville,	L. Land,	4	L. Land, F. West, - - -		6			1	1	27	2.00
Zion Hill,	Wilkes,	Wauger Creek	S. P. Smith,	1	D. Welborn, J. B. Greer, C. Carlton,	1			1		5	145	3.00
Beaver Creek,	Wilkes,	Elkville,	J. Crouch & J. H. Brown,	3	J H Brown, A M Foster, J F Ferguson		1		2	2	4	64	4.00
Little River,	Alexander,	Taylorsville,	P Tritt & J Kerly	1	Wm. Pool, P. Tritt, J. Kerly, -	7	3		1	2	2	98	5.00
Pleasant Hill,	Alexander,	Taylorsville,	J Kerly & P Tritt	2	A. A. Jolly, J.Hammer, J. T. Baker,	4	5				1	44	2.00
Macedonia,	Alexander,	Taylorsville,	J. Crouch,	3	E Crouch, Wm Gryder, J Christopher,				1	3	5	107	4.05
Antioch,	Alexander,	Little River,	J. Crouch,	4	D. B. Brown, - - - - -	20		2	4	2	5	158	4.35
						89	19	13	15	10	27	987	41.15

MINUTES

of the

First Annual Session

of the

LEWIS FORK BAPTIST ASSOCIATION

after its reorganization,
held with the Zion Hill Church, Wilkes County, N. C.
September 25th and 26th, 1863

Salem, N. C.

PROCEEDINGS

Zion Hill, Wilkes Co., N. C.,
Friday, Sept. 25th, 1863

1st. The introductory sermon was delivered according to appointment, by Elder John G. Bryan, from Hebrews 12th chapter and 28th verse: Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and Godly fear.

2nd. The Association was invited to order by Elder J. G. Bryan, by praise and prayer.

3rd. Letters from nine churches were handed in and read, from which the annexed statistical table was made out.

4th. The Association then proceeded to the election of officers: Elders T. Craig and H. M. Stokes were appointed tellers to take the vote: Elder John G. Bryan was chosen Moderator, and David Downs, Clerk.

5th. Opened a door for the reception of churches; whereupon Pleasant Hill, Macedonia and Antioch churches presented letters by their delegates, and, on motion, were received.

6th. Invited transient ministers and licentiates to seats in the Association: Elders H. M. Stokes and T. Craig accepted.

7th. That the Moderator make all temporary appointments.

8th. Appointed the delegates of the Zion Hill church to appoint preachers to preach on to-morrow, who appointed the following brethren: T. Craig, 1st; H. West, 2nd; and D. B. Brown to close.

9th. Appointed Elders Wm. Pool, J. H. Brown, J. Crouch, L. Land, and F. Tritt, with the Moderator and Clerk, a Committee of Arrangement. Transient preachers were invited to sit with them.

10th. Appointed brethren A. M. Foster and J. H. Brown a committee of Finance.

11th. Adjourned until to-morrow 9 o'clock, A. M. Prayer by Elder Wm. Pool.

Saturday, September 26th, 1863

Met according to adjournment. Prayer by Elder D. B. Brown.

1st. Called the roll of delegates and marked absentees.

2nd. Read and adopted the Minutes of yesterday.

3rd. Called on the Committee of Arrangements, who reported and were discharged.

4th. Extended the invitation of yesterday inviting transient preachers; Elder S. Medlock accepted the invitation.

5th. Called on the Treasurer, who reported satisfactorily.

6th. The Moderator announced the following Committees:

On Education and Sabbath Schools.--Brn. John Hammer and A. M. Foster
On Districting the Association.--Elders H. M. Stokes, P. Tritt, D. Welborn.
On Periodicals.--Elders J. H. Brown and D. B. Brown.
On Resolutions.--Elder J. Kerly and E. K. Walsh.
On Rules of Decorum.--Elders L. Land, Wm. Pool.

7th. Called on the Committee of Finance, who made the following report: Received in contributions from the churches, $41.15, and the money was paid over to the Clerk, subject to the further orders of the Association.

8th. Called on corresponding Messengers who reported and were discharged.

9th. The Committee appointed to call on the Clerk of the United Baptist Association, for the book that formerly belonged to the Lewis Fork Association, reported and were discharged. Took a recess for half an hour.

Resumed Business.
10th. Appointed the Clerk to superintend the printing of the Minutes, and that he have 350 copies struck and distributed; that he be allowed $10.00 for his services, and $6.00 arrearage from last year, and retain the remainder of the funds in his hands, if any.

11th. Appointed Elders Wm. Pool, J. Crouch and D. B. Brown to call on the United Baptist Association for the book that formerly belonged to the Lewis Fork Association.

12th. Called on Committee on Education and Sabbath Schools, who reported. Report received and committee discharged. See appendix A.

13th. The committee on Districting the Association reported. Report received and committee discharged. See appendix B.

14th. The committee on Periodicals reported. Report received and committee discharged. See appendix C.

15th. The committee on Resolutions reported. Report received and committee discharged. See appendix D.

16th. The committee on Rules of Decorum reported. Report received andncommittee discharged. See appendix E.

17th. Appointed the next Association to be held with the Union Church, Caldwell County, N. C., 9 miles east from Lenoir, to commence on Friday before the 1st Lord's day in Oct., 1864. Elder L. Land to preach the introductory sermon; Elder P. Tritt his alternate.

18th. Appointed preachers to occupy the stand on to-morrow. Elders Wm. Pool, J. G. Bryan to preach a Denominational sermon; and J. Kerly to close the services.

Then adjourned to time and place above mentioned. Prayer by Elder H. M. Stokes.

J. G. BRYAN, Moderator

D. Downs, Clerk.

SABBATH

The stand was occupied by those appointed. Elder Wm. Pool preached first, to a large and orderly congregation, from St. John, 14th chapter and latter clause of the 24th verse.--And the word which ye hear is not mine, but the Father's which sent me.

Elder J. G. Bryan followed, from Matthew 28th chapter, 19th verse: Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Elder J. Kerly followed from Micha 5th chapter and 5th verse. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. Elder J. Crouch closed the services with an Exortation. From the good attention and deep feeling manifested among the people, we hope good will result, and prove a blessing to them beyond this mortal vision.

APPENDIX

Reports of Committees

A.

The Committee on Education and Sabbath Schools would respectfully recommend the following Resolutions for adoption to wit:

1st. That Education be encouraged and promoted by this Association, and that they recommend the same to the several churches composing the same, and that they respectively sustain the Baptist schools of learning in the bounds of this Association and elsewhere.

2nd. Resolved, that we recommend to the churches composing this Association the establishing of Sunday Schools throughout the bounds of the same.

Respectfully submitted,

J. Hammer, Chairman.

B.

Report on Districting the Association

The Committee on the Districting the Association, would respectfully recommend the Division of the Association into two Districts, to wit: The six churches south of the Brushy Mountain, Little River, Pleasant Hill, Macedonia, Three Forks, L. River, Antioch and Union to compose the first District.--

The six churches north of said Mountain, viz: Zion Hill, Beaver Creek, Mount Zion, Walnut Grove, Lewis Fork and German Hill to compose the second District.

H. M. Stokes, Chairman.

C.

Report on Periodicals.

We, your Committee, recommend the Biblical Recorder to be a good Expositor of our principles and ought to be read by every Baptist.

J. H. Brown, Chairman.

D.

Report on Resolutions.

Your Committee on Resolutions submit the following:

Resolved, That this Association is a missionary and temperance body.

Resolved, That we advise our members to observe strict Gospel Temperance.

Resolved, That we will use our endeavors to promote the cause of home and foreign Missions.

Resolved, That we set apart Friday before the 3rd Saturday in November next, as a day of prayer and fasting, to be observed throughout the bounds of this Association.

Resolved, That we advise our Churches to engage in Sabbath Schools.

Resolved, That the thanks of this body are due and are hereby tendered to the friends and citizens of this community for their kind hospitality in entertaining the delegates of this Association during its session.

J. Kerly, Chairman.

E.

Rules of Decorum.

1. At each assembling of the Association for the transaction of business, the Moderator shall invite members to order; then the Association shall be opened by praise and prayer.

2. When the Moderator takes his chair, each member shall take his seat, and the minutes of the preceding day shall be read.

3. The Moderator may speak to points of order, in preference to other members, rising from his seat for that purpose; and on points of order, no member shall speak more than once without leave of the house.

4. He shall rise to put a question, but may state it sitting.

5. All committees shall be appointed by the Moderator, unless otherwise ordered by the body.

6. He shall have a general direction of the house; he shall have a right to name any member to perform the duties of the chair.

7. When any member is about to speak in debate or deliver any matter to the Association, he shall rise from his seat and respectfully address the Moderator, and shall confine himself to the question under debate, and avoid personality. And when two or more rise at the same time, the Moderator is to name the one who is first to speak. No member shall speak oftener than twice on the same question, without leave of the Association.

8. Whilst the Moderator is putting any question, or addressing the Association, no person shall speak, stand up, or walk out or across the house; nor when a member is speaking entertain private discourse, stand up, or pass between him and the chair.

9. After a motion is stated by the Moderator or read by the Clerk, it shall be deemed to be in possession of the Association, but may be withdrawn before a decision or amendment.

10. All papers addressed to the Association shall be presented by the Moderator.

11. No member shall absent himself from the Association without leave.

12. If any member in speaking or otherwise, trangress these rules of the Association, the Moderator may call him to order; in which case the member so called to order shall sit down.

13. In all elections the Moderator may vote; in other cases he shall not vote, unless the Association be equally divided.

14. These Rules of Decorum may be altered or amended by a majority concurring.

L. Land, Chairman

MINUTES

OF THE

THIRD ANNUAL SESSION

OF THE

LEWIS FORK BAPTIST ASSOCIATION,

AFTER ITS RE-ORGANIZATION,

HELD WITH THE

MOUNT ZION CHURCH,

WILKES COUNTY, N. C.,

SEPTEMBER 29TH AND 30TH, 1865.

PRINTED AT THE "AMERICAN" JOB OFFICE,

STATESVILLE, N. C.

PROCEEDINGS.

MOUNT ZION, WILKES COUNTY, N. C.,
FRIDAY, SEPTEMBER 29TH, 1865.

1st. The Introductory Sermon was delivered according to appointment, by Elder P. Tritt, from St. John, 3rd chapter and 16th verse: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

2nd. After a few minutes intermission the Delegates assembled in the Meeting-House, and were called to order by Elder William Pool, Moderator of last year, by praise and prayer.

3rd. Letters from fourteen churches were handed in and read, from which the annexed Statistical Table was made out.

4th. Appointed Elder James Kerley and T. C. Land to read letters.

5th. The Association then proceeded to the election of officers: Elders H. M. Stokes and William Hall, appointed tellers to take the vote. Elder William Pool was chosen Moderator, and T. C. Land, Clerk.

6th. Opened a door for the reception of churches; whereupon Mount Olive presented a letter by her Delegates, and on motion, was received.

7th. Invited transient Ministers and Licentiates to seats in the Association. Elders H. M. Stokes and William Hall accepted the invitation.

8th. The Moderator was authorized to make all temporary appointments during this session of the Association, unless otherwise ordered.

9th. Appointed brothers E. K. Walsh and T. C. Land, and Elder J. Crouch, a committee to investigate the charge against us from the United Baptist Association.

10th. Appointed the Delegates of Mount Zion church with E. A. Teague of the first district, and C. Carlton of the second, a committee to appoint preachers to preach on to-morrow, who reported as follows: Elders J. Kerley, Wm. Hall and H. West, to occupy the stand in the order of their names.

11th. Appointed Elders D. Welborn, J. Crouch, H. West, J. H. Brown and brother A. L. Moore, with the Moderator and Clerk, a committee of Arrangement.

12th. Appointed brother J. B. Greer, Elder P. Tritt and brother M. Walsh, a committee on Resolutions.

13th. Appointed brothers R. Watts and A. M. Foster, a committee on Finance.

14th. Adjourned until to-morrow, 10 o'clock, A. M. Prayer by Elder D. Welborn.

SATURDAY, SEPTEMBER 30TH, 1865.

Met according to adjournment. Prayer by Elder J. H. Brown.

1st. Called the roll of Delegates and marked absentees.

2nd. Read and adopted the minutes of yesterday.

3rd. Called on the committee of Arrangement, who reported and were discharged.

4th. Read the Rules of Decorum.

5th. Extended the invitation of yesterday, inviting transient preachers—none came forward.

6th. Called on the Treasurer, who reported satisfactorily.

7th. The Association refunded the money to brother Downs, used by him in defraying the expenses of printing our Minutes for last year.

8th. The Moderator reported that the money handed to him for the purpose of defraying the expenses of a Missionary to the Army, was taken from him by the Yankees.

9th. Elder H. West reported that he visited the Army as Missionary, but owing to the unsettled condition of it, remained but a short time.

10th. Called on the Committee appointed to investigate the difficulty between us and the United Baptist Association, who reported and were discharged. See Appendix, letter A.

11th. Called on the Committee on Resolutions, who reported and were discharged. See Appendix, letter B.

After a recess of half an hour, resumed business.

12th. Called on the Committee of Finance, who reported and were discharged. See Appendix, letter C.

13th. Allowed the Clerk $3 00 for his services and authorized him to superintend the printing of the Minutes, and to have 250 copies struck and distribute them as usual.

14th. Agreed to offer correspondence with the Brier Creek and Roaring River Associations, and appointed messengers as follows: To the Brier Creek Association, Elders Wm. Pool, J. Crouch, J. Kerley, D. Welborn and P. Tritt. To the Roaring River Association, Elders L. Land, Wm. Pool, J. Kerley and D Welborn.

15th. Authorized Elder J. Kerley to write to the Brier Creek Association, and Elder L. Land to the Roaring River Association, and to assign the Moderator and Clerk's names.

16th. Appointed a Union meeting to be held with the German Hill Church, to commence on Friday before the second Saturday in August, 1866, with the following preachers, viz: Elder J. Kerley, brother J. B. Greer and Elder H. West, with their Pastor, to attend.

17th. The Association voted for preachers to occupy the stand on to-morrow, which resulted as follows: Brother A. L. Moore and Elders Wm. Pool and J. Crouch, to occupy the stand in the order of their names.

18th. Appointed the next Association to be held with the Macedonia Church, Alexander County, N. C., two miles South from Taylorsville, to commence on Friday before the first Lord's day in October, 1866.

19th. Proceeded to elect to preach the introductory sermon, when Elder J. Kerley was chosen; Elder Bedford Brown his alternate.

20th. Adjourned to time and place above mentioned.

Prayer by Elder J. Crouch.

Thus closed a session in which love, peace and union abounded.

WM. POOL, MODERATOR.

T. C. LAND, *Clerk.*

SABBATH.

The stand was occupied by those appointed, except Elder William Pool, who was unwell, and his time was occupied by Elder J. H. Brown.

Brother A. L. Moore preached first to a large audience, from Second Peter, 1st chapter, 5, 6 and 7th verses: "And besides this, giving all diligence," &c. Elder J. H. Brown followed from 1st Timothy, 4th chapter, 8th verse: "For bodily exercise profiteth little," &c. Elder J. Crouch followed from Matthew, 5th chapter and 4th verse: "Blessed are they that mourn," &c., and closed the services.

During the progress of the services, some disorderly persons caused some disturbance in the congregation, but order was soon restored. In the close of the exercises, some came forward as anxious enquirers, and from the earnestness manifested by them, and many who did not come forward, we humbly trust much good was accomplished. To God be all the glory.

APPENDIX.

REPORTS OF COMMITTEES.

A.

Your Committee to answer the charge against us from the United Baptist Association, respectfully submit the following:

In answer to a charge made against us by our sister, the United Baptist Association, as to the cause of separation, we would say to them that the idea we intended to convey, was, that we *considered* the 13th Article of their Constitution anti-republic and we *believed* it to be universally violated—*we knew the violation of it to be common*—and we *think* we had good reasons for believing it to be universal; and we have seen no cause since then, to change our views. As we believe them to be the children of our Heavenly Father, we have no desire to do them injustice; and as we hope to meet them in Heaven, we desire to live with them in peace, and may God forbid that we should ever so act as to give just cause for complaint or sever the ties that bind us together as Christians.

E. K. WALSH, *Chairman.*

B.

REPORT ON RESOLUTIONS.

Your Committee on Resolutions report the following:

1st. *Resolved,* That we refer the Association to our Resolutions adopted last year in regard to Missions, Temperance and Sabbath Schools.

2nd. *Resolved,* That we set apart a day for fasting and prayer to be observed by all who are favorable to the same, and appoint Friday before the third Lord's day in May, 1866, for that purpose.

3rd. *Resolved,* That the thanks of this body are due and are hereby tendered to the friends and citizens of this vicinity for their kind hospitality during this session of the Association.

J. B. GREER, *Chairman.*

C.

Your Committee on Finance would respectfully submit the following:

Received from the Churches $16 10 cents—greenbacks and specie—and $6 00 in old State money.

A. M. FOSTER, *Chairman.*

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	POST OFFICES.	PASTORS.	Saturdays	Ord. Ministers.	Licentiates	DELEGATES' NAMES.	Baptized	Rec. by Letter.	Restored	Dis. by Letter.	Excluded	Deceased	Total	Contributions.
Three Forks of Little River,	Alexander,	Taylorsville,	J. Powell and J. Crouch,	3	1		J. Crouch, T. J. Bumgarner, R. Watts,	5	4	1	1			95	$1 00
Little River,	"	"		1	2		Wm. Pool, J. Kerley, A. L. D. Bumgarner,				14			95	1 00
Beaver Creek,	Wilkes,	Elkville,	J. H. Brown,	3	1		J. H. Brown, A. M. Foster, J. T. Ferguson,	2	2			1	2	79	1 00
Zion Hill,	"	Warrior Creek,	S. P. Smith,	1	1	2	D. Welborn, J. B. Greer, C. Carlton,	6		1	7	3	1	141	2 00
Union,	Caldwell,	Deal's Mills,	J. Crouch,	1	1		H. West, C. Downs, D. Downs,	13			7	4	1	132	1 33
Lewis Fork,	Wilkes,	Lewis Fork,	L. Land,	1	1		McAlpin Walsh, E. K. Walsh, L. Triplotto	6	1	1		2	1	115	2 00
Antioch,	Alexander,	Little River,	J. Crouch and D. B. Brown,	4	1		D. B. Brown, E. A. Teague, R. Teague,	35	3	4	1		3	219	2 00
Mount Zion,	Wilkes,	Elkville,	L. Land and D. Welborn,	4	3		L. Land, C. Carlton, T. C. Land,	7	3				3	44	1 00
Walnut Grove,	"	Wilkesborough,	J. Kerley,	4	1		C. A. Lowe, J. J. Bently,	12	5		6		3	106	1 00
Macedonia,	Alexander,	Taylorsville,	J. Crouch,	3	2	1	J. Christopher, A. V. Turner,	10		1				120	1 25
Pleasant Hill,	"	"	P. Tritt and J. Kerley,	2	2									32	50
South Union,	Iredell,	Catawba Station,		4		2	A. L. Moore,	11			1	3	1	70	25
Pilgrim,	Wilkes,	Wilkesborough,	D. Welborn,	3	1		D. F. Cardwell, J. C. Summerlin,	1	2			4		61	1 00
Mount Olivo,	Alexander,	Taylorsville,	P. Tritt and J. Kerley,	4	1		P. Tritt, J. E. Price,							21	80
German Hill,	Caldwell,	Elkville,	L. Land,	2			T. Pennel, G. W. Triplette,			2		1	3	18	80
								108	20	10	40	16	19	1348	16 93

MINUTES

OF THE

FIFTH ANNUAL SESSION

OF THE

Lewis Fork Baptist Association,

AFTER ITS RE-ORGANIZATION;

HELD WITH THE

GERMON HILL CHURCH,

CALDWELL COUNTY, N. C.,

OCTOBER 5TH AND 7TH, 1867.

——o——

PROCEEDINGS.

GERMON HILL, CALDWELL COUNTY, N. C., }
SATURDAY, October 5th, 1867. }

1.—The Introductory Sermon was delivered according to appointment, by Elder S. P. Smith, from II Timothy, 4th chapter and 2nd verse: "Preach the word," &c.

2.—After an intermission of thirty minutes, the Delegates assembled in the Meeting-House, and were called to order by Elder William Pool, Moderator of last year, by praise and prayer.

3.—The Clerk of last year not being present, brother T. C. Land was appointed Clerk *pro-tem.*

4.—Letters from sixteen Churches were handed in and read by Elder J. Kerley and brother Jas. B. Pool, from which the annexed Statistical Table was made out.

5.—The Association then proceeded to the election of Officers. Elders R. L. Steel and Wm. Hall were appointed tellers to take the vote. Elder Wm. Pool was elected Moderator and T. C. Land, Clerk.

6.—Opened a door for the reception of Churches, whereupon, Meadow Hill, Kings Creek and Sardis, presented letters by their Delegates, and on motion, were received.

7.—Received a letter and parcel of Minutes from the Roaring River Association, by her Corresponding Messengers, Elder Wm. Hall and brother A. J. Absher, who received the right hand of fellowship, and aided us in counsel.

8.—Invited transient Ministers to seats. Elders Richard Jacks and L. Hodges accepted.

9.—The Moderator was authorized to make all temporary appointments during this session of the Association.

10.—Appointed the Delegates of Germon Hill Church, with their Pastor, and brother C. Downs of the first district and John Walker of second, a Committee on Devotional Exercises—who reported as follows:

11.—Sabbath. Elders Wm. Hall, R. Jacks, R. L. Steel and J. H. West to occupy time in the order of their names. Monday, brother Wm. A. Pool and Elders Jas. McNeil, W. T. Shell and J. Crouch, to occupy time in the order of their names.

12.—Appointed C. Carlton and C. Downs a Committee of Finance.

13.—Appointed Elder L. Land and brother J. Russel a Committee on Resolutions.

14.—Appointed Elders H. West, G. W. Livingston, J. Kerley, P. Tritt and J. Crouch, with the Moderator and Clerk, a Committee of Arrangement. Corresponding Messengers were invited to sit with them.

15.—Adjourned till Monday, 10 o'clock, A. M.

Dismissed by Benediction.

MONDAY, October 7th, 1867.

Met according to adjournment. Prayer by Elder J. Kerley.

1.—Called the Roll of Delegates and marked absentees.

2.—Read and adopted the Minutes of Saturday.

3.—Called on the Committee of Arrangement, who reported and were discharged.

4.—Read the Rules of Decorum.

5.—Extended the invitation of Saturday, inviting transient Ministers to seats with us.

6.—Called on Corresponding Messengers to Roaring River Association, who reported satisfactorily and were discharged.

7.—Appointed Corresponding Messengers to Roaring River Association, viz: Elders L. Land, Wm. Pool, S. P. Smith, H. West, and brethren E. K. Walsh and McAlpin Walsh. Brother E. K. Walsh to write the Corresponding Letter, and assign the Moderator and Clerk's names.

8.—Appointed the Clerk Treasurer.

9.—Appointed the Clerk to superintend the printing of the Minutes; that he have 400 copies struck, and distribute them as usual, and that he be allowed $3 for his services.

10.—Query. Is it right to receive a man into the Church, whose wife, besides being guilty of fornication, has left him and he has married another? Answer—Yes.

11.—Called on the Committee to South Union Church, who reported satisfactorily and were discharged.

12.—Called on the Committee of Finance, who reported satisfactorily and were discharged. See Appendix, letter A.

13.—Called on the Treasurer, who reported satisfactorily. See Appendix, letter B.

14.—Called on the Committee on Resolutions, who reported satisfactorily and were discharged. See Appendix, letter C.

15.—Appointed the next Association to be held with the Antioch Church, Alexander County, N. C., ten miles west from Taylorsville, to commence on Thursday before the first Lord's Day in October, 1868.

16.—Appointed Elder Hiram West to preach the Introductory Sermon; Elder G. W. Livingston, his alternate.

17.—Adjourned to time and place of next Association. Prayer by Elder H. West.

WM. POOL, MODERATOR.

T. C. LAND, CLERK.

SABBATH.

The stand was occupied by those appointed. Elder Wm. Hall preached first from Matt. 21st chapter, 13th verse: "And said unto them, it is written," &c. Elder R. Jacks followed from Heb. 11th chapter, 40th verse: "God having provided," &c. Elder R. L. Steel followed from Heb 8th chapter, and latter clause of the 10th verse: "And I will be to them a God," &c. Elder J. H. West closed the services of the day; text, I Cor. 3d chapter and 9th verse: "For we are laborers together," &c.

The services were attended by a large and well-ordered congregation, and from the able manner in which the Word was expounded, and the good attention manifested by the people, we hopefully believe that much good was accomplished. To God be all the glory.

APPENDIX.

A.

Report of the Committee of Finance:

Received from the Churches,..... $24 01

C. CARLTON, CHAIRMAN.

B.

Treasurer's Report:

Received in contribution from the Churches,.....	$18 61
Paid for printing the Minutes,.....	20 00
Clerk's compensation,.....	3 00
Total amount expended,.....	23 00
Due Treasurer,.....	4 39

D. DOWNS, TREASURER.

C.

Report on Resolutions:

Resolved, That the thanks of this Association are due, and are hereby tendered to the Brethren and friends of this vicinity for their kind hospitality manifested to us during this session of the Association.

L. LAND, CHAIRMAN.

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	POST-OFFICES.	PASTORS.	Saturdays	Ordained Ministers	Licentiates	DELEGATES' NAMES.	Baptized	Received by Letter	Restored	Dismissed by Letter	Excluded	Deceased	Total	Contributions
Antioch,	Alexander,	Taylorsville,	J. Crouch,	4			A. E. Brown, L. Teague, A. Sigman,	6	1		2	1	4	199	$1 40
Beaver Creek,	Wilkes,	Elkville,	S. Ferguson and J. H. Brown,	3	1		J. H. Brown, James Germon, J. F. Ferguson,	1					2	73	1 82
Charity,	Alexander,	Taylorsville,	J. Crouch,	1			W. W. Stafford, D. L. Mitchel,	16			1	1		79	1 00
Fishing Creek,	Wilkes,	Wilkesborough,	S. P. Smith,	2	1		S. P. Smith, Jesse Duncan,							27	44
Germon Hill,	Caldwell,	Lenoir,	L. Land,	2			C. Carlton, G. W. Triplett, M. C. Pennel,	7	3		1			87	75
Kings Creek,	"	"	J. B. Powell,	4	1		L. L. Horton, L. Ernest, A. Laxton,							118	1 50
Little River,	Alexander,	Taylorsville,	William Pool,	1	2		Wm. Pool, Jas. Kerley, A. L. D. Bumgarner,				4			84	1 25
Lewis Fork,	Wilkes,	Maple Spring,	L. Land,	1		1	M. Walsh, E. K. Walsh, L. Triplett,	13	2	2	3	2		128	2 00
Mount Zion,	"	Elkville,	J. H. Brown and L. Land,	4	1		L. Land, F. West, T. C. Land,							41	1 00
Meadow Hill,	"	Warrior Creek,	G. W. Livington and H. West,	3	1		G. W. Livingston, John Walker, H. L. Livingston,	11	8	4	7	2		62	75
Mount Olive,	Alexander,	Taylorsville,	P. Tritt and J. Kerley,	4	1		P. Tritt, Isaac Russel, A. L. Price,	16	14	1	3	2		61	1 50
Macedonia,	"	"	J. Crouch,	2		1	C. Icenhower, John Christopher,	22	25	1	13	1	1	104	1 60
Pleasant Hill,	"	"	"	3			W. R. Childers, Wm. A. Seaford,	13	5		3		2	45	1 30
Pilgrim,	Wilkes,	Wilkesborough,	D. Welborn,	3			T. H. Foster, J. C. Summerlin,	2	4	5	1	5		99	1 25
Sardis,	Caldwell,	Lenoir.	G. W. Livingston,	4			Calvin Clark,	1	1	2		1		45	55
South Union,	Iredell,	Catawba Station,					No return,								
Three Frks of L.R	Alexander,	Taylorsville,	W. G. Brown,	2	1	3	J. Crouch, W. A. Pool, J. B. Pool,	1	6		5	1		91	1 40
Union,	Caldwell,	Lenoir,	William Pool,	3	1		H. West, C. Downs,		8		13	6		109	1 00
Walnut Grove,	Wilkes,	Wilkesborough,	J. Kerley,	3			J. D. Hubbard, C. A. Lowe, W. C. Russel,	7	3	2	7	4	1	105	1 70
Zion Hill,	"	Warrior Creek,	G. W. Livingston,	1	1	2	J. B. Greer, I. Walker, C. Carlton,	1	1		1		2	142	2 00
					11	7		165	57	16	67	26	15	1636	21 01

MINUTES

OF THE

SIXTH ANNUAL SESSION

OF THE

Lewis Fork Baptist Association,

AFTER ITS RE-ORGANIZATION;

HELD WITH THE

ANTIOCH CHURCH,

ALEXANDER COUNTY, N. C.,

October 1st, 2nd and 3rd, 1868.

——o——

EUGENE B. DRAKE & SON, PRINTERS;
STATESVILLE, N. C.

PROCEEDINGS.

—o—

ANTIOCH, ALEXANDER COUNTY, N. C.
Thursday, October 1st, 1868.

1—The Introductory Sermon was delivered according to appointment by Elder Hiram West, from St Luke, the last chapter and 26th verse: "Ought not Christ to have suffered these things and to enter into his glory?"

2—After an intermission of thirty minutes, the Delegates assembled in the Meeting House, and were called to order by Elder Wm. Pool, Moderator of last year, by praise and prayer.

3—Letters from 19 Churches were handed in and read, by Elders James Kerley and S. P. Smith, from which the annexed Statistical Table was made out.

4—The Association then proceeded to the election of Officers. Elders W. G. Brown and Wm. Hall were appointed tellers to take the vote. Elder Wm. Pool was elected Moderator, and T. C. Land Clerk.

5—Opened a door for the reception of Churches. None offered.

6—Received a letter and parcel of Minutes from the Roaring River Association by her Corresponding Messengers, Elders Wm. Hall and James Shumate, who received the right hand of fellowship and aided us in counsel.

7—Invited transient Ministers to seats. Elders W. G. Brown and E. Tilley accepted.

8—The Moderator was authorized to make all temporary appointments during this session of the Association unless otherwise ordered.

9—Appointed the Delegates of Antioch Church with brother D. Downs of the first district and Charles Carlton of the second, a Committee on Devotional Exercises, who reported as follows: Friday—Elders W. G. Brown, Wm. Hall and G. W. Livingston, to occupy time in the order of their names; Saturday—Elders L. Land, James Kerley and S. P. Smith, to occupy time in the order of their names.

10—Appointed Charles Carlton and D. Downs a Committee on Finance.

11—Appointed Elder S. P. Smith and brother Jesse T. Ferguson a Committee on Resolutions.

12—Appointed Elders J. Crouch, J. Kerley, L. Land, S. P. Smith and H. West, with the Moderator and Clerk, a Committee of Arrangements.—Corresponding Messengers and transient Ministers were invited to sit with them.

13—Adjourned till to-morrow at 12 o'clock. Prayer by Elder J. Kerley.

Friday, October 2d, 1868.

Met according to adjournment. Prayer by Elder Jacob Crouch.

1—Called the Roll of Delegates and marked absentees.

2—Opened a door for the reception of Churches, whereupon, Gum Spring, a newly constituted church of colored members, presented a letter by her Delegates, and on motion, was received.

3—Read and adopted the Minutes of yesterday.

4—Called on the Committee of Arrangement, which reported and was discharged.

5—Read the Rules of Decorum.

6—Extended the invitation of yesterday inviting transient Ministers to seats with us.

7—Called on Corresponding Messengers to the Roaring River Association, who reported satisfactorily and were discharged.

8—Appointed Corresponding Messengers to the Roaring River Association, viz: Elders Wm. Pool, Hiram West and G. W. Livingston; Elder Wm. Pool to write the Corresponding letter and assign the Moderator and Clerk's names.

Took a recess for forty minutes.

After recess resumed business.

9—*Query.* Is it according to Gospel order to still retain members in the church who are able, but will not pay their portion of the expenses of the church? *Answer.* We admonish all our brethren to contribute of their worldly substance in defraying the expenses of the church, as God has prospered them; but their failure to comply with this request, should not be considered a crime worthy of exclusion.

10—*Query.* Is it according to Gospel order and good discipline for Baptist churches to give their members letters of recommendation to join Pedo Baptist churches? *Answer.* It is not.

11—Request from Lewis Fork church. We wish the Association to re-consider the Query of last year. The Association refused to re-consider.

12—Adjourned till to-morrow, 9 o'clock, a. m. Prayer by Elder W. A. Pool.

Saturday, October 3d, 1868.

Met according to adjournment. Prayer by Elder G. W. Livingston.

1—On motion, called the Roll of Delegates.

2—Extended the invitation of yesterday, inviting transient Ministers to seats with us. Elders C. C. Pool and D. B. Brown accepted.

3—We, the Lewis Fork Association, advise the South Union church to dissolve, and appoint Elders Hiram West, J. Kerley and W. A. Pool, with the Moderator, a Presbytery for that purpose.

4—We, the Lewis Fork Association, agree to offer a friendly correspondence with the United Baptist Association, provided they acknowledge they committed an error in advising the New Hope church to receive members who had been excluded from the old Fishing Creek church, and that

they advise those excluded members to return to their old church and endeavor to make satisfaction.

Took a recess for thirty minutes.

After recess resumed business.

5—Appointed Corresponding Messengers to the United Baptist Association, viz: Elders G. W. Livingston, H. West, L. Land, J. Kerley, Jacob Crouch and W. A. Pool, and brethren E. K. Walsh and Isaac Russell.

6—*Query.* Is it according to Gospel order to receive members from the Primitive Baptists by letter? *Answer.* It is.

7—Called on the Committee on Devotional Exercises, who reported as follows: Sabbath—Elders W. G. Brown, S. P. Smith and G. W. Livingston, to occupy time in the order of their names.

8—Appointed the Clerk Treasurer.

9—Appointed the Clerk to superintend the printing of the Minutes; that he have 400 copies struck and distribute them as usual, and that he be allowed $5 for his services.

10—Called on the Committee of Finance, which reported satisfactorily and was discharged. See Appendix, letter A.

11—Called on the Treasurer, who reported satisfactorily and was discharged. See Appendix, letter B

12—Called on the Committee on Resolutions, which reported satisfactorily and was discharged. See Appendix, letter C.

13—Appointed Committees as follows, to report at our next Association: On Periodicals—brother E. K. Walsh; On Home and Foreign Missions—Elder W. A. Pool; On Sabbath Schools—brother C. Downs.

14—Appointed the next Association to be held with the Beaver Creek Church, Wilkes county, N. C., 13 miles West from Wilkesborough, to commence on Friday before the fourth Lord's Day in August, 1869.

15—Appointed Elder W. A. Pool to preach the Introductory Sermon—Elder J. Kerley, his alternate.

16—Adjourned to time and place of next Association. Prayer by Elder H. West.

WM. POOL, *Moderator.*

T. C. LAND, *Clerk.*

SABBATH.

Owing to the inclemency of the weather, those appointed did not attend, but the stand was occupied by the following Ministers, viz: Elder D. B. Brown preached first from Isaiah iii: 10th and 11th: "Say ye to the righteous it shall be well with him," &c. Elder C. C. Pool followed from Heb. x: 31: "It is a fearful thing to fall into the hands of the living God."—Elder H. West closed the services by an exhortation.

SABBATH SCHOOL STATISTICS.

Three Forks of Little River: 6 male teachers, 9 female teachers, 84 students, 2,825 verses memorized.

N. A. Pool, *Superintendent.*

APPENDIX.

A.

Report of the Committee on Finance.—Received of the Churches.....$22 80

CHARLES CARLTON, *Chairman.*

B.

Treasurer's Report.—Received in contribution from the Churches, $24 01; paid for printing the Minutes, $18; Clerk's compensation, $3; total amount expended, $21; remaining in hands of Treasurer, $3.01.

T. C. LAND, *Treasurer.*

C.

Report on Resolutions.—Your Committee on Resolutions respectfully submit the following:

Resolved, That we recommend the *Biblical Recorder* as a true exponent of our faith, and ought to be in the hands of all.

Resolved, That we advise all our Churches to engage in Sabbath Schools and report their progress at our next Association.

Resolved, That we advise our Churches to aid in promoting the cause of Foreign Missions.

Resolved, That the thanks of this Association are due and are hereby tendered to the brethren and citizens of this vicinity for their kind hospitality to us, during this session of the Association.

JESSE T. FERGUSON, *Chairman.*

STATISTICS OF LEWIS FORK ASSOCIATION.

CHURCHES.	COUNTIES.	POST-OFFICES.	PASTORS.	Saturday Church Meetings	Ordained Ministers	Licentiates	DELEGATES.	Baptized	Received by Letter	Restored	Dismissed by Letter	Excluded	Deceased	In Fellowship	Contributions
Antioch,	Alexander,	Little River,	D. B. Brown and W. A. Pool,	4			J. F. Monday, E. A. Teague, H. M. Julian,			4	2	1		192	130
Beaver Creek,	Wilkes,	Wilkesborough,	S. Ferguson and J. H. Brown,	3	1		Jesse T. Ferguson,		1					74	150
Charity,	Alexander,	Wittensburg,	Jacob Crouch,	1			John Stafford, Solomon Fox, George Fox,		4	1				82	165
Fishing Creek,	Wilkes,	Wilkesborough,	S. P. Smith,	1	1		S. P. Smith,	20		1				41	50
Germon Hill,	Caldwell,	Patterson,	L. Laud,	2			Thomas Pennel, C. Carlton,			13				16	50
Gum Spring,	Iredell,	Stony Point,	B. F. Watts,	3			Miles Thomas, George White,	11	1					23	30
Kings Creek,	Caldwell,	Lenoir,	J. B. Powell,	4	1		L. L. Horton, Mark Barnett, A. Laxton,			14	4			96	150
Little River,	Alexander,	Taylorsville,	Wm. Pool and W. A. Pool,	1	2		Wm. Pool, J. Kerley, Hiram Pearson,	18	1	3	3	1		96	150
Lewis Fork,	Wilkes,	Maple Spring,	R. Jacks,	1		2	McAlpin Walsh, E. K. Walsh,	2		1	7	4	3	124	150
Mount Zion,	"	Elkville,	J. H. Brown,	4	1		L. Laud, F. West, T. C. Laud,							41	100
Meadow Hill,	"	Warrior Creek,	H. West,	1	1		G. W. Livingston, John Walker,	1		17	2	1		63	65
Mount Olive,	Alexander,	Taylorsville,	James Korley,	4	1		P. Tritt, Isaac Russell, W. R. Parsons,		1	1	1			60	100
Macedonia,	"	"	J. Crouch,	2		1	James L. Burgess, Miles Crouch, W. Teague,			1	3			101	160
Pleasant Hill,	"	"	Bedford Brown,	3			W. R. Childers, W. Sefford, B. F. Childers,	13					1	60	130
Pilgrim,	Wilkes.	Wilkesborough,					No Return,								
Sardis,	Caldwell,	Lenoir,	E. Tilley,	4			Wm. Cloer, D. Goble,		2		6	3		40	110
South Union,	Iredell.	Catawba Station,					H. Stackleather,					1		17	25
3 Forks Little R.	Alexander,	Taylorsville,	W. G. Brown,	3	1		J. Crouch, W. A. Pool, R. Watts,	1		3	2	1		89	160
Union,	Caldwell,	Lenoir,	J. H. West,	1			Hiram West, D. Downs, C. Downs,			1	7	4	2	97	170
Walnut Grove,	Wilkes,	Wilkesborough,	J. Korley,				James D. Hubbard, J. A. Lowe,	8	1		6	3		105	155
Zion Hill,	"	Warrior Creek,	S. Ferguson and J. T. Shell,	1		2	John Greer, C. Carlton, I. Walker,	3	1		3	1		138	200
				13	6			75	12	3	70	38	14	1539	2280

MINUTES

OF THE

Seventh Annual Session

OF THE

Lewis Fork Baptist Association;

AFTER ITS RE-ORGANIZATION;

HELD WITH THE

Beaver Creek Church,

WILKES COUNTY, N. C.,

AUGUST 20th AND 21st, 1869.

———o———

PROCEEDINGS.

BEAVER CREEK, N. C., *Friday, August 20th*, 1869.

1—The Introductory Sermon was delivered according to appointment by Elder W. A. Pool from Matt 7th chapter and 21st verse: "Not every one that saith unto me, Lord, Lord," &c.

2—After a recess of thirty minutes, the Delegates assembled in the Meeting House, and were called to order by Elder Wm. Pool, Moderator of last year, by praise and prayer.

3—Letters from fifteen churches were handed in and read by Elders S. P. Smith and James Kerley, from which the annexed Statistical Table was made out.

4—The Association then proceeded to the election of Officers: Elder Wm. Hall and Brother R. S. Pritchard were appointed Tellers to take the vote. Elder Wm. Pool was elected Moderator and T. C. Land, Clerk.

5—Opened a door for the reception of churches, when Yergan Creek, a newly constituted church of colored members, presented a letter, which was referred to the Committee of Arrangement.

6—Received a letter and parcel of Minutes from the Roaring River Association, by her Corresponding Messengers, Elder Wm. Hall and Brother W. H. Colvard, who received the right hand of fellowship, and aided us in counsel.

7—Invited Transient Ministers and Licentiates to seats. Elders J. R. Carlton, E. Tilley, J. Kerley, R. Jacks and W. A. Pool, and brethren R. S. Pritchard and E. Anderson accepted.

8—The Moderator was authorized to make all temporary appointments during this session of the Association, unless otherwise ordered.

9—Appointed the Delegates of Beaver Creek church, with brother D. Downs of the first District and J. B. Greer of the second, a Committee on Devotional Exercises, which reported as follows: Saturday, Brother E. Anderson and Elders Wm. Hall and W. A. Pool, to occupy time in the order of their names.

10—Appointed Charles Carlton and L. Triplett a Committee on Finance.

11—Appointed A. L. Price and W. W. Stafford a Committee on Resolutions.

12—Agreed to meet at 8½ o'clock to-morrow morning for the purpose of attending Prayer Meeting, and appointed Elder H. West to conduct the same.

13—Appointed Elders L. Land, S. P. Smith, H. West, G. W. Livingston and brother J. B. Greer, with the Moderator and Clerk, a Committee of Arrangement. Corresponding Messengers and Transient Ministers were invited to sit with them.

14—Adjourned till to-morrow 9 o'clock, a. m. Prayer by Elder G. W. Livingston.

SATURDAY, *August 21st*, 1869.

Met according to adjournment. Prayer by Elder J. Kerley.

1—Called the Roll of Delegates and marked absentees.

2—Read and adopted the Minutes of yesterday.

3—Called on the Committee of Arrangements, which reported and was discharged.

4—Read the Rules of Decorum and System of the Lewis Fork Association.

5—Extended the invitation of yesterday inviting Transient Ministers to seats. Elders J. Crouch, I. Oxford, S. Ferguson, J. McNiel, S. Medlock and brother T. F. Nelson accepted.

6—Called on those appointed last year to write on Periodicals, Home and Foreign Missions and Sabbath Schools who reported satisfactorily. See Appendix, letters A, B and C.

7—Appointed brother C. C. Pool to visit all the churches in the bounds of the Lewis Fork Association, and establish Sabbath Schools, and to confer with the Sabbath School Association of N. C.

8—Request from Zion Hill church. We desire the Association to rescind the act of receiving Gum Spring church. Answer. Whereas, a dissatisfaction being among us on account of receiving Gum Spring church into the union of the Lewis Fork Association, therefore

Resolved, That we rescind the act of receiving that church into the union of this Association. *Resolved further*, That we advise those colored brethren, of Gum Spring and Yergan Creek churches, to form themselves into an Association of their own.

9—Called on the Committee to South Union church which reported and was discharged.

10—Fishing Creek church called for a letter of dismission, which was granted.

11—Query. Is it according to Gospel Order and good discipline for a member to leave his church without a letter and join another by Application? If it is not, what is the duty of the church with regard to members thus acting?

Answer. It is not in accordance with Gospel Order, and members thus acting should be dealt with as other offenders.

12—Query. In what way is it legal to receive members by Application?

Answer. We think the practice of receiving members by Application is wrong, and the cause of much contention and confusion among us; therefore, we advise our churches to grant letters of dismission to all members in fellowship, that apply for them; but not to receive by Application.

13—Appointed Elders L. Land and J. H. Brown, and brother J. B. Greer a Committee to meet at Sardis church, on Friday before the 5th Sabbath in October, 1869, for the purpose of endeavoring to adjust a difficulty in that church.

14—We advise the South Union church to call a Presbytery and dissolve.

15—Ordered by the Association that the Clerk retain of the monies in his hands, the amount due him from the Antioch and South Union churches.

Took a recess for thirty minutes.

After recess, resumed business.

16—Called on Corresponding Messengers to the Roaring River Association who reported and were discharged. To the United Baptist Association, who reported and were discharged.

17—Appointed Corresponding Messengers as follows: To the Roaring River Association, Elders L. Land, J. H. Brown, H. West, G. W. Livingston and Wm. Pool. Elder L. Land to write the letter of Correspondence and assign the Moderator and Clerk's names. To the Yadkin Association for the purpose of endeavoring to raise a Correspondence, Elders H. West, Wm. Pool and J. Kerley. Elder William Pool to write the letter of Correspondence and assign the Moderator and Clerk's names. To the United Baptist Association, for the purpose of endeavoring to raise a Correspondence, Elders J. Crouch, J. H. Brown, E. Tilley, L. Land, Wm. Pool and J. Kerley, and brethren J. B. Greer, J. W. Gibbs, E. K. Walsh, W. R. Childers and W. C. Meadows. E. K. Walsh to write the letter of Correspondence and assign the Moderator and Clerk's names. To the Brier Creek Association

for the purpose of endeavoring to raise a Correspondence, Elders Wm. Pool, J. Crouch, E. Tilley and G. W. Livingston and brethren W. R. Childers and C. A. Lowe. Elder J. Crouch to write the letter of Correspondence and assign the Moderator and Clerk's names.

18—All the Ministers of the Association are requested to lay before their churches the necessity of aiding the Beneficiaries of our State at Wake Forest College.

19—Appointed brother C. C. Pool a Delegate to the Baptist State Convention.

20—Called on the Committee on Finance, which reported and was discharged. See Appendix, letter D.

21—Called on the Treasurer who reported satisfactorily. See Appendix, letter E.

22—Called on the Committee on Resolutions which reported and was discharged. See Appendix, letter F.

23—Called on the Committee on Devotional Exercises which reported as follows: Sabbath, Elders Wm. Pool, R. Jacks and J. Crouch, and brother T. F. Nelson, to occupy time in the order of their names.

24—Appointed the Clerk Treasurer.

25—Appointed the Clerk to superintend the printing of the Minutes; that he have 500 copies struck and distribute them as usual, and that he be allowed $3.00 for his services.

26—Set apart Friday before the first Sabbath in October, 1869, as a day of fasting, humiliation and prayer.

27—Appointed the next Association to be held with the Mount Olive church, Alexander county, N. C., 9 miles north-west from Taylorsville, to commence on Friday before the third Lord's day in October, 1870.

28—Appointed Elder James Kerley to preach the Introductory Sermon. Elder L. Land, his Alternate.

29—Adjourned to time and place of next Association. Prayer by Elder James McNiel.

WM. POOL, *Moderator.*

T. C. LAND, *Clerk.*

Sabbath.

Brother R. S. Pritchard delivered a lecture on Sabbath Schools, after which there was a collection taken up for Sabbath School purposes, amounting to $121.40. There was also a collection taken up for the aid of the Beneficiaries at Wake Forest College, amounting to $13.50.—After a recess of 30 minutes the stand was occupied by those appointed. Elder Wm. Pool preached first from II Peter, i: xvi; "For we have not followed cunningly devised fables," &c. Elder R. Jacks followed from I Peter, iv: vii; "But the end of all things is at hand," &c. Elder J. Crouch followed from I Cor. xv chap. and last verse. "Therefore my beloved brethren, be ye steadfast," &c. Brother T. F. Nelson closed the services by singing and the Benediction.

Sabbath School Statistics.

Mount Zion Church—3 male teachers, 6 female teachers, 30 students, 5,057 verses of Scripture recited.

F. West, *Superintendent.*

Union Church—3 male teachers, 2 female teachers, 40 students, 3,820 verses memorized. D. Downs, *Superintendent.*

Pleasant Hill Church—4 male teachers, 6 female teachers, 30 students, 324 verses memorized. W. R. Childers, *Superintendent.*

APPENDIX.

Letter A—Report on Periodicals.

The acquisition of religious knowledge, is acknowledged by every one, to be the duty of all christians; so my duty at present, is to show as well as I can, how that duty is to be performed. In the first place, we believe that duty is to be performed by a careful and prayerful reading of the Bible. Secondly, by a strict and prayerful attention to the preaching of the Gospel; and thirdly by reading religious books and periodicals. There is a great work to be done, and oh, how much have each of us to do before our earthly career is wound up? This is the thought which ought to be deeply impressed upon each mind; for, by reading religious books and periodicals, we will not only add to our own store of religious knowledge, and increase our own happiness, but we may by this means, prepare ourselves to be of incalculable benefit to others, especially the young and rising generation. I therefore recommend the *Biblical Recorder* as a true and faithful exponent of our principles. And it ought to be read by all.

In conclusion, I earnestly desire to impress upon all to prepare for future usefulness; for if we live to be useful, we will live to be happy, and our final reward, through grace, will be that of the good and faithful.

E. K. Walsh.

Letter B—Home and Foreign Missions.

The commission of the great Head of the Church, is to go into all the world and preach the Gospel to every creature; and the command was, to begin at Jerusalem. In this command we feel resting upon us, the duty of spreading the Gospel at home. And the field is extensive, even here. Many sections in our own country are destitute of the Gospel as Baptists preach it. Some by living so far from the house of God.—Others by being confined by unavoidable circumstances. So they cannot hear the Gospel without a Missionary goes to their dwelling to preach to them. Brethren, the Macedonian cry is coming up all around us: let us therefore pray the Lord of the harvest that he would send forth laborers into his harvest. But the Lord works through us as a means of spreading His Gospel; we should therefore give of our substance as the Lord has prospered us.

But we must not stop at the borders of our own country. There are millions who have never so much as heard of the living God, of Christ, or of the Holy Ghost. Would you but go with me in your imaginations, and see the poor souls of China ank other portions of Asia, Africa and the islands of the sea who are perishing for the lack of the Gospel. And then, too, think of the souls that are daily filling a heathen's grave, and their souls turned off with the nations that have forgotten God.—It is however thought by some, that the heathen will be saved amid his idolatry. But Paul has forever put that to silence. "For without faith it is impossible to please God." Heb. 11:6. So then "faith cometh by hearing and hearing by the word of God. How shall they call on him in whom they have not believed? and how shall they hear without a preacher? and how shall they preach except they be sent?" Rom. 10,14,15–17. Then my dear brethren, if we wish to see the conquering car of Messiah rush all over the land, and the Gospel of Christ cover the earth as the waters do the face of the deep, let us put our hand to the work, and the Lord will abundantly bless our labors: nations will be converted to the Lord in one day. Our God is a God of means and he works through us as a means of saving the world.

Can it be that a servant of Christ will spend his time in luxury and prodigality, and let his skirts be stained with the blood of sinners.—May God give us all a spirit to work for him, that when he shall come to claim his own, we may appear without spot before him.

William A. Pool.

Letter C—Sabbath Schools.

It is so generally admitted that Sabbath Schools are of great utility and importance, that it would be needless waste of time to advocate them, and the thousands of children under instruction in all parts of the world, bear ample testimony to the public feeling on the subject—and to undertake to enumerate one half the blessings of a well conducted Sabbath School, cannot be done with a few words. It is a nursery of the church, consisting of piety and religion. It is said "Train up a child in the way it should go." And as the youths, in a great degree, embody the influence which is destined to sway the religious and moral interest of the nation, we should use the powerful auxiliary influence of Sabbath Schools, in forming mind and training thought and moulding character, especially in those communities where common schools are few in number, or inferior in kind, or kept only for a small portion

of the year. If Sabbath Schools have their importance in old and mature communities, where institutions of learning of every order abound, they are more imperatively called for in those places where every thing which pertains to mental and moral discipline is in its infancy. Therefore, we wish to call the attention of the Association to this important cause, and advise their ministry that every pastor of a church should urge the people to engage in the work, and organize on some good salutary system, and get up a Sabbath School at every church or school house, and get a select library. This, with competent teachers and a proper method of teaching, would soon incite the children to diligence. Light would then shine in these dark places, and the desert would rejoice and blossom as the rose. It would be like refreshing streams in the wilderness, or springs in the desert. They would not only cheer the heart, but furnish new strength for the spiritual warfare, and many might be converted to the Cross and to Heaven.

I hope another anniversary of our Association will not pass by without witnessing a reformation of this needful work.

C. Downs.

Letter D—Committee on Finance.

Received in contribution from the churches,	$19 53
" From Treasurer,	5 55
Whole amount,	$25 08

Charles Carlton.

Letter E—Treasurer's Report.

Received in contribution from the churches,	$22 80	
" From Treasurer,	3 01	
		$25 81
Paid for printing Minutes,	$15 00	
" Postage,	27	
Clerk's compensation,	5 00	
Whole amount expended,		20 27
Remaining in hands of Treasurer,		$ 5 54

T. C. Land, *Treasurer.*

Letter F—Resolutions.

Resolved, That we advise our churches to engage in Sabbath Schools, and report their progress at our next Association.

Resolved, That we advise our churches to aid in promoting the cause of Foreign Missions.

Resolved, That we recommend a ministerial education in our Association.

Resolved, That the thanks of this Association are due, and are hereby tendered to the brethren and citizens of this vicinity for their kind hospitality to us during this session of the Association.

A. L. Price.

STATISTICS OF LEWIS FORK ASSOCIATION.

CHURCHES.	COUNTIES.	POST-OFFICES.	PASTORS.	Saturdays	Ordained Ministers	Licentiates	DELEGATES.	Baptized	Received by Letter	Restored	Dismissed by Letter	Excluded	Deceased	In Fellowship	Contributions
Antioch,	Alexander,	Little River,					No Return,								
Beaver Creek,	Wilkes,	Elkville	S Ferguson, J H Brown	8	1		J H Brown, J Germon, J Ferguson.		1		1			74	$1 25
Charity,	Alexander,	Wittenburg,	J Crouch,	1			W W Stafford. S Smith, A F Stafford,	10	5	1		2		93	1 23
Germon Hill,	Caldwell,	Patterson,	L Land,	2	1		G W Livingston, C Carlton, G W Triplett,		6		3			19	0 50
Kings Creek,	do	Lenoir,	S Ferguson,	4	1		L L Horton, Mark Barnett,		3	4	3	4		97	1 50
Little River,	Alexander	Taylorsville,	J T Shell,	1	2		Wm Pool, H Pearson, Wm Brown,	5	1	4	4		1	104	1 10
Lewis Fork,	Wilkes,	Maple Spring,	R Jacks,	1		2	E K Walsh, L Triplett, W I Walsh,	1				1	1	121	2 00
Mount Zion,	do	Elkville	L Land.	4	1		L Land. F Wess, T C Land,	2	1		1			43	0 75
Meadow Hill,	do	Warrior Creek,	H West G W Livingst'n	2			J L Livingston, T E Parsons, J Walker,				15	2	1	33	0 60
Mount Olive,	Alexander,	Taylorsville,	J Kerley,	4			Isaac Russel, A L Price,	7	2				3	57	1 20
Macedonia,	do	do	W A Pool,	2		1	J T Burgess, Hosea Christopher.		1	1	4			91	1 10
Pleasant Hill,	do	do	J Kerley.	1			W R Chilblers, J Loudermilk J H Ellis,	1	1			4	1	57	1 10
Pilgrim,	Wilkes,	Wilkesboro,	J Kerley, I Walker,	2			B Hamby, J C Summerlin, T H Foster,	19		6		4	1	105	1 50
Sardis,	Caldwell,	Lenoir,					No Return,								
S. Union,	Iredell,	Cuta wba Station					No Return.								
S F. Little River,	Alexander,	Taylorsville,					No Delegates,								1 00
Union,	Caldwell,	Lenoir.	J H West,	3	1		H West. D Downs, C Downs.		1			1		97	1 45
Walnut Grove,	Wilkes.	Wilkesboro,	J Kerley.	3			W C Meadows. C A Lowe.				1		2	102	1 00
Zion Hill,	do	Warrior Creek,	J T Shell, S Ferguson,	2	1	2	C Carlton, J B Greer, J W Gibbs.		3		19	6		117	1 75
					8	5		44	29	12	51	24	10	1210	19 03

This done and assigned by order of the Association.
T. J. COLVORD, Clerk. WM. HALL, Moderator.

[THE ANSWER.]

STATE OF NORTH CAROLINA, }
WILKES COUNTY. } September 28, 1871.

The Lewis Fork Baptist Association to her sister the Roaring River Association. Dear Brethren, we received a letter from you in which you say you have been informed that we have taken up with all the schemes of the modern Missionary Baptist, and it becomes your duty to call our attention to the basis upon which we took up correspondence with you. Dear Brethren, we must say to you that this Association stands to-day, upon the subject of Missions and all the Benevolent Institutions of the day, precisely where she stood when we took up correspondence with you as far back as 1857—14 years ago. The Senter Association dropped correspondence with us; we then passed a resolution inquiring of that body if it was on account of our Missionary and Benevolent Institutions. At that time, 14 years ago, we recommended the subject of Home and Foreign Missions, and asked the aid of our Churches in their behalf. At the same time we urged upon our Churches the importance of Sabbath Schools. At the same time we recommended the location of a Baptist Female College to be located somewhere in Western N. C. At the same time we recommended the reading of certain Periodicals, such as the *Biblical Recorder*, the *Tennessee Baptist* and the *Carolina Baptist* and others.

Brother Wm. Hall from the Roaring River Association was with us at that time. Then in 1862, after the re-organization of the Lewis Fork Association, in order that we might not be misunderstood, we passed a resolution declaring that we were still a Missionary and Temperance body, and that to the extent of our ability we would promote the cause of Home and Foreign Missions. We have sometimes sent delegates to the Western Baptist Convention. We have generally taken up collections for various benevolent purposes. So you see that we are a Missionary body; you may see by reference to our Minutes that we have for the last 15 years advocated the cause of Home and Foreign Missions, Sabbath Schools, Temperance, Education, the reading of Religious books, Periodicals, &c. Our much esteemed brother, Wm. Hall, was generally with us during that time. The only thing that we have done since we took up correspondence with you that we had not done before was, two years ago we did appoint an agent to visit all the Churches in our bounds, and organize Sabbath Schools. We would like to continue a Christian correspondence with you as the difference between us is only a matter of opinion, and we think ought not be any bar between us.

In conclusion, we do not expect to retract or change our principles, but we desire the cause of Missions to prosper until

every isle and nation, until every tribe and tongue shall see the great salvation and join the happy throng.

D. Downs, Clerk. WM. POOL, Moderator.

9. The Superintendants of Sabbath Schools submitted the following Reports of the Sabbath Schools within the bounds of Pilgrim Church:

School No. 1st.—One male and one female teacher; 18,791 verses memorized; 26 students; among whom was Henry M. Bumgarner, aged 14 years, and memorized 5023 verses; also his sister, Martha C. Bumgarner, aged 9 years, memorized 5023 verses and was obedient to the rules of the School.

James F. Eller, Superintendant.

School No. 2nd.—Two male and one female teacher; 9700 verses memorized. Joseph Nichols, Superintendant.

School No. 3rd.—Two male and two female teachers; 51 students; 5312 verses memorized. These Schools were carried on by voluntary consent of members of different Churches in the bounds of Pilgrim Church in order to train the young and rising generation to be moral and walk in an orderly manner in the world. J. O. McNeil, Superintendant.

Beaver Creek—8 Teachers, 45 students, 6792 verses memorized. W. S. McGee, Superintendant.

Zion Hill.—Two male and five female teachers, 65 students, 907 verses memorized.

E. B. Phillips, Secretary. C. Carlton, Sup'dt.

Union—Three male and two female teachers, 35 students, 2575 verses memorized.

Azor Shell, Secretary. D. Downs, Superin'dt.

Took a recess of one hour. Resumed business.

10. Called on Corresponding messengers to report. Report received, and those that did not attend, excused.

11. Took into consideration the resolutions of the United Association with regard to consolidating us and themselves into one Association. The proposition was unanimously agreed to, and appointed Friday before the 4th Lord's day in November next, to meet in convention at Three Forks of Little River Meeting House. Also we advise our Churches to send one Delegate from each Church to said Convention, and request the United Association to do the same.

12. The Committee on Devotional Exercise reported for to-morrow as follows: Brother S. S. Goforth, Elders E. Tilly, Wm. A. Poole, to occupy time in the order of their names.

13. Adjourned until to-morrow, 10 o'clock, A. M. Prayer by Elder C. C. Pool.

SATURDAY, September 30, 1871.

Met according to adjournment. Prayer by Elder D. Willborn.

1. Then considered the transactions of the Meadow Hill Church, with regard to receiving members by application. And the Association advised the Church not to receive members by application; also to dismiss those members she had received by application, from her fellowship, and advise them to go back to their former Church and be reconciled with it.

2. Extended the invitation of yesterday, inviting Corresponding Messengers to seats, Rev. Wm. Church, accepted.

3. Appointed Corresponding Messengers as follows: To the Brier Creek Association, Elders Wm. Pool, H. West, C. C. Pool, Brothers C. M. Moose, R. W. Monday, J. B. Pool, E. K. Walsh, I. Russel, C. Carlton. To the United Association, Elders E. Tilly, Wm. Pool, D. Welborn, C. C. Pool, and Brothers W. S. Teague, J. B. Pool, Wm. Pennell, L. Triplett, J. B. Greer, C. Carlton, J. W. Gibbes, J. H. Brown and E. K. Walsh.

4. The Treasurer reported as follows:

Received from the Churches, - -		$22 13	
Treasurer, - - - - -		2 21	$24 34
Paid for printing, - -	$14 50		
Clerk's compensation, -	3 00		
Whole amount expended, - - -			$17 50
Remaining in the hands of the Treasurer,			$6 84

5. Appointed the Clerk Treasurer.

6. The Committee on Devotional Exercise reported for tomorrow, Elders Wm. Pool, J. B. Pool, J. McNeil and C. C. Pool, to preach in the order of their names.

Took a recess for 30 minutes. Again resumed business.

7. Called on the Committee on Finance to report, which reported satisfactorily as follows: Received in contributions from the Churches, $20.75;* from the Treasurer, $6.84—making in all, $27.59—which was placed in the hands of the Clerk to pay for printing and other expenses. Also that the Clerk superintend the printing of the Minutes; that he have 500 copies printed and distributed as usual, and that he be allowed $3.00 for his services.

8. Appointed the next Association to convene at Pleasant Hill Church, Alexander County, N. C., 6 miles North East from Taylorsville, to commence on Thursday before the first Lord's day in October, 1872.

9. Appointed Elder C. C. Pool to preach the Introductory sermon, next year. Elder D. Willborn, his alternate.

10. Question: What must a Church do when a member ap-

*The Committee on Finance received in contributions $21.35, but there was a mistake made by the Delegates of Meadow Hill Church, of 60 cents, which was corrected afterwards by J. Walker, one of the Delegates from said Church, which makes the contribution $20.75.

plies for a letter of dismission and is not in fellowship? Answer: Give no letter.

11. Appointed Brethren E. K. Walsh, Wm. Pool, C. C. Pool, H. West, C. Carlton, J. B. Pool, C. M. Moose, Delegates to the Baptist State Convention.

12. Called on Committees to report, which reported as follows and was discharged.

On Periodicals:—A well conducted newspaper is needful to every Christian, and in every family. It keeps us informed in reference to the progress of the great Kingdom on Earth; scatters abroad a knowledge of our principles; makes us acquainted with our brethren in other parts of the country. In the *Biblical Recorder* we have all we want as a Religious and Family Newspaper. It should have a place in every family in all our Churches. *The Home and Foreign Journal* should be read by our people. *Kind Words*, our child's paper, is published for the Sunday Schools and is worthy of a liberal support.

E. K. WALSH, Chairman. }
R. L. STEELE. } Com.

On Temperance:—Temperance is a Christian grace, and intemperance is its negative. And we are convinced that this most powerful of all Christian weapons must be wielded by the Churches for the building of Christ's spiritual Kingdom here below. But we are sorry to say that Temperance, at the present time, on the decline, and we would, therefore, recommend that the Churches and Pastors of this Association use their utmost endeavors, through the Gospel of Christ, to discourage the use and traffic of ardent spirits by Church members. All of which is respectfully submitted.

W. W. STAFFORD, }
JAMES McNEIL, } Com.
S. S. GOFORTH. }

On Education:—Our days of reform and retrenchment demand that every young man should strive to acquire a liberal practical education.

And we call especial attention to the noble object contemplated by the State Board of educating young men called of God to the Gospel Ministry.

We recommend the United Baptist Institute, at Taylorsville, N. C. under the direction of Bro. J. T. Deanes, as a school of high grade; with board and tuition very moderate. We also recommend Wake Forest College, with its noble corps of teachers, as a College of high order.

C. WALKER, }
W. A. POOL. } Committee.

On Missions:—The commission under which we labor as Christians, and preach as Ministers of Jesus is: "Go ye into all the world and preach the Gospel to every creature." This opens to us a field exceeding broad. It gives us the home field